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FRANK CROWELL

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MAN—GOD'S MASTERPIECE

God man's masterpiece!

MAN—GOD'S MASTERPIECE

"A fire-mist and a planet, a crystal, and a cell;
A jelly fish and a saurian, and caves where the
cave men dwell;
Then a sense of law and beauty, and a face turned
from the clod
Some call it evolution and others call it God."

INTRODUCTION

As soon as possible in life one should ask of himself the question, "Why am I here?" And when he has found the correct answer, he should follow it up diligently if he would know happiness. A proper viewpoint is everything in life for it enables us to seek out the law and comply with it. This book attempts to give that answer and to point out the way as well. It tells of health, happiness and salvation to be attained now, not in some distant, uncertain future. It teaches the religion of Christ freed from dogma and creed. It should not be read continuously but taken up from time to time and quietly perused. One should read it through first, *omitting the notes,* so as to get the trend of thought, and a second time with the notes. It should be reread, and favored passages marked.

I deplore the fact that when I collected my data I had no idea of writing a book and so in several instances where I have made a quotation I have been unable to give the author's name; also that I have had to omit so many really valuable notes.

I claim that this interpretation of religion founded as it is on a philosophical and scientific basis, will increase greatly one's powers to meet the requirements of every-day life, in all its aspects, from a business, social and religious standpoint, and will accomplish results.

Man—God's Masterpiece

CHAPTER I

In the beginning "was the word," and the word was God, later on, a burning mass with no appearance of vegetable or animal life. After millions of years the sphere had become sufficiently cooled to allow of a solid formation, a chaos of barren rocks, bleak, bare and forbidding, surrounded by a stifling atmosphere and surging clouds. Later on water was deposited from the surrounding vapor, introducing with it organized life, when the temperature was suitable, and when its basic elements, water and carbon dioxide, were at hand. But through it all, as it proceeds, we recognize the workings of a master mind, and we trace it developing into the present beautiful world, becoming ever more and more spiritual, and better fitted as an abode for man, who likewise is daily becoming more refined; and, as the spirit asserts its dominancy, will earth and man become more attractive and lovable.

When at last man arrived * he was very weak and defenseless, compared with many of the larger animals and from all outward appearances, no one at that time would have conceived him to be the future ruler of all animal life,—this coward who lived in constant fear of larger animals, of the convulsions of nature, and of his own kind as well. In the New York Museum of Natural History is a brontassaur sixty-six feet long and weighing in life forty thousand pounds, and out west is another more than twice as large as this one; yet insignificant man, using really only one-thousandth part of his brain, has proven the superior of them all. What may he be-

* Man came from a species of manlike apes at the end of the Tertiary Period. The Riddle of the Universe, Haeckel, p. 14. "The differences between man and the great apes, are not as great as those between the manlike apes and the lower monkeys." Ibid, p. 70. "The fossil ape-man of Java is the much sought missing link." Ibid, p. 87. "The fact that man has all the equipment necessary to wag a tail, is evidence of his involution from the ape." Prof. Elliott Downing, Asst. Prof. Chicago University, says, "Man has one hundred and ninety-eight bits of organism that he once made use of," for instance, "in man the third eyelid is readily seen as a minute scale," serving no purpose whatever. Why is the nodule of bone in the arm where it can be of no possible use, etc., etc. Arcana of Nature, Tuttle, p. 240. Outside of his morality and spirituality, man is organically and functionally an animal. His embryonic growth proves this, he "commences at the foot of the scale, and advances over the whole vast interval that life has traversed since its early dawn." "Man at first is a

come when he utilizes all his brain power and acts in conjunction with God?

His very weakness, however, was one of the great causes of his future supremacy, and fortunately for him, the form of his body was the best suited of any for mental expression, for the upright position and the dexterous hands were absolutely necessary for the part assigned him, as the fire-making, tool-using animal who was to make all nature subservient to him. Had he been equally as strong as the mammoth or the mastodon, he would not have needed to use, and thereby develop so greatly the intelligence which at this time was dormant and undeveloped. But the very fact that he was so weak called for the utmost exercise of his brains; in order to survive. And thus he struggled on, supported by some great power from within, unrecognized and unknown to him, until fin-

zoophyte; the embryo is a confused gelatinous body, without the least appearance of different organs. Gradually, this primordial model is transformed, first to the rank of fish, not agreeing in external form, it is true, but in the conformation of its brain, its nervous and circulating systems. It next ascends to the rank of reptiles, then to that of mammal, and lastly its brain is still farther developed and it arises to the grade of a human being." "In him are combined zoophyte, fish, reptile, and mammal, and he acknowledges this relationship in bone and muscle, in digestion, nutrition and reproduction." Ibid, p. 239. He has been the mystery of the ages only to be exceeded by the mystery of God himself.

ally he came through triumphant, one to whom all nature pays tribute. The fruitage of the world's cycle of labor is man.

Man, being the greatest work of an all-powerful God, must necessarily be great, and to assert that that work perishes with death, is to deny the greatness of the God that made him; no one willingly destroys his greatest work; it is natural to cherish and improve it. "All the causes of nature may be traced as producing finally but one effect and that effect is man." He is her excuse for existing. Genesis says, "Man is given dominion and power over all things." * Man in the beginning appeared as a monad, a simple cell in the form of a stomach. Filled with protoplasmic life, the basis of all organic life, having a mind with just sufficient intelligence to suck in food from the surrounding waters and to reject that which was unusable. Originally, he was bi-sexual, which may in part account for the intense attraction of the sexes, and may possibly forecast the union of the two in some future stage of evolution. The scientist says God must

* John Fiske, in A Century of Science, says, "It then began to appear that not only is man the terminal factor in a long process of evolution, but in the origination of man there began the development of the higher psychical attributes, and these attributes are coming to play a greater part in human development." Can such a being, then, have aught but a glorious future? All this, it is needless to say, has taken untold ages to effect.

have the qualities of both father and mother, and most of the great religions portray him as such. The Bhagarat Gita says: "I am the father, mother, sustainer and grandsire of this universe." This cell was propogated by a division into two cells similar to the parent. From this beginning, man passed through various stages, as low organized fishes, kangaroo-like marsupalia, etc.,* until finally we find him a fully developed ape, apparently with nothing to distinguish him positively from other apes. Then he became a savage, and later on half civilized. His intellect was but developed instinct, his desires and aspirations at this stage partook of the brute from which he had arisen, and it was only his assertion of individualism that gave him supremacy.

John Fiske says, "In the order of evolution man appeared when a primitive being became aware of and asserted self-consciousness. This first recognized ego sprang from the lowest plane of consciousness or intellect, but its assertion of individualism gave man supremacy over the animal life surrounding." Professor Eliot Smith, of Manchester University, in an address to the British Association, says, "There is now ample evidence for drawing up a pedigree for man as far back as a million years or so. The steady development of the brain must give a fundamental reason for man's ascent from the ape, the ancestor

* Ernest Haeckel.

of which was a small, land-grubbing, insectivorous animal, whose sense of smell was more serviceable than all its other senses, and which took to life in the trees, becoming a squirrel-like creature. The step marked the birth of the primates; i.e., the highest order of mammals, including man, apes, and monkeys, and the definite branching off from other mammals of the line of man's ancestors. . . . The gradual development of the brain went on and resulted in the power to anticipate the consequences of action. The erect attitude became the normal attitude, and the hands were free to be used for useful purposes. . . . Legs were developed, for without fleetness of foot there would have been no escape from threatened danger."

Biologists say there is life and mind in every cell that enters into the make-up of plant and animal life. The most advanced among their number go further and claim that even inorganic matter has life,* and is dominated by mind, and their numbers

* Lord Kelvin says, in Molecular Dynamic and Wave Thought of Life: "Not only within and beyond the protoplasmic cell is there divine life and energy, not only is evolution mysteriously related to an infinite and spiritual involution, with a spiritual germ primary and the material germ secondary, and the phenomenal product thereof, but everything, even the hardest, most complex solids are composed of tiny moving particles, in a constant state of rapid vibration, and as distinct from one another as are the individual material forms of which these are composed." See Mind, Health and Religion, by R. MacDonald. Francis

have been greatly augmented by the discovery of the qualities of radium, showing that there is life and change going on in what we have heretofore considered the unchangeable rocks. Dr. Lehrman, of Germany, has obtained crystals that even remain liquid at ordinary temperatures. These crystals also grow, just as do the leaves of a tree. It is one of the dramatic incidents of this new discovery to find that non-living matter, such as crystals, grows and multiplies just as vital phenomena does. A French scientist now claims that pearls have life in the shell. Prof. L. J. Henderson, of Harvard, after ten years devoted to this particular study, says that "inorganic matter contains latent life." Tesla says that " inorganic, believed to be dead, responds to irritants and gives unmistakable evidence of the presence of a living principle within."

As far back as we can trace him, man was a social animal and lived more or less gregariously. Isolate

Darwin, in his inaugural address as President of the British Association for the Advancement of Science, said: "In all living things there is something psychic, and in plants there is a faint copy of what we know as consciousness in ourselves." Botanists agree that "the movement of plants cannot all be explained by the action of mechanical forces." Natural History of Religious Feeling, p. 5, Corneleson Royal Dixon says: "plants have seven senses, sight, hearing, feeling, taste, smell, a psychic sense, and a physical sense. They have eyes, mouths, stomachs, and lungs, and, being organisms, they actually mate," Current Opinion, March, 1915.

man and he finally loses his power of speech and with it most of his reasoning faculties; therefore, of all animals he is the most gregarious. We find evidence of this in his caves, as in his flints, cooking utensils, etc. The institution of the family came later.* Man is related to the earth for his body contains all the elements that exist on earth, as well as in the heavens above. While on the animal plane of existence, man recognized only his right to live, and the necessities of his physical nature demanded that his whole time and attention should be concentrated in sustaining life in his body. Hence selfishness predominated, for all the intellectual processes he had then evolved were only sufficient for the satisfaction of his daily wants. His mind was feeble, very feeble, a mere flickering of understanding, and it needed the imperative demand for food, water, and protection from the elements to bring it into action. But this all pertained to self and therefore bred, as we have stated, a state of selfishness, pure and simple, BUT it was right and proper then, was the law of God in fact. "So we find that self-preservation is almost exclusively the unconscious object of all childish utterances." † Yet it was out of selfishness that virtue grew, for we designate good and bad as that which is for or against our ultimate

* See writings of Darwin, Kropotkin, Backoften, Morgan, Lubbeck, etc.

† Child and Child Nature, p. 20, Buelow.

good. When further extended, it leads logically to altruism and brotherhood.

Man's senses then were no better than those of many of the animals around him but he used his brain to better advantage than they * in utilizing the information received through those senses. As man developed, his wants increased and he also showed a preference for certain foods, and finally a desire for pleasure set in. A decided change, this, from the primitive cell which simply closed on what was wafted within its mouth. It was through the pursuit of pleasure that man helped to develop himself, as many animals probably do at the present time. "The domestic dog and cat, doing no work, must mainly depend on pleasure for advancement. The play of children—and of animals—is for them at the same time the same as work, for it serves to develop their members, senses, and organs." † Work, however, has always been the main source of development.

Science informs us that for ages the sense of touch was the only one developed, at first very imperfectly, but with use becoming more proficient as the being progressed in his evolution, and as this

* "Recent studies, suggesting that the human brain has not increased in average size for twenty thousand years or more, also point to improvement in cerebral organization as the distinctive feature of the civilized brain." American Journal of Insanity, LVLII, p. 1. See Mind in the Making, Swift.

† Buelow.

proceeded the other senses developed as needed. Seeing, hearing, smelling and tasting are the results of vibrations that strike the delicate mechanism made to receive and detect them. " Step by step in the upward advance towards humanity the environment has enlarged. Every step of enlargement has had reference to actual existence outside. The eye developed in response to the outside existence of radiant life; the ear in response to the outward existence of acoustic vibrations. The mother's love came in response to the infant's needs. Fidelity, honor, were slowly developed as the nascent social life required them. Everywhere the internal adjustment has been brought about so as to harmonize with actually existing external fact." * All, as we see, modifications of the sense of touch. At first, and for ages, we progressed by the exercise of unconscious thought " That race memory called instinct " was our guide, until our senses (proceeding in the individual by his recognition of his own desires) became sufficiently developed so that we could grow on the plane of conscious thought, when intellect superseded instinct, and with it came the power of choice between good and evil. " First like the brute, obliged by facts to learn, next, as man may, obliged by his own mind, bent, habit, nature, knowledge turned to law." †

* John Fiske, Through Nature to God, pp. 186–187.
† Robert Browning.

An advance from the plane of sensation to simple consciousness and then to the plane of individual self-consciousness, with those steps forward came the desire for self-advancement and the control of his own fate, the power of self-direction, or the will, as we call it. This will by constant use will in time become invincible, and will then occupy the position of high priest of the moral self; the soul itself exercising self-direction.* "All growth depends upon the recognition of the law; but nothing, and no man, can recognize the law in its fulness. Man only recognizes the law in himself, as it is expressed in desire." † At this stage he begins to realize that there must be some cause for what he sees; realizing it to be a higher power than his, he worships it, and so religion has its inception in his mind.

Prior to the dawn of consciousness, which came only after ages of experience, man was, as we have stated, at the mercy of the elements. He even had to touch things in order to help him understand their nature relatively to himself, like the baby, whom he strongly resembled intellectually. Like all organic substances, his evolution had progressed through an unconscious pushing from behind, accompanied by friction, but thenceforth he began to command the situation. He was able to do this in

* Power of Will, by F. C. Haddock.
† Riches, August, 1914.

only a very small way at first, swayed more or less by his inherited animal passions and appetites, but his mastery constantly increased as his intellect expanded.

From this time on his progress became much more rapid, as he was no longer a slave to environment. He himself was now able to co-operate in the work of his own evolution, to seek out the law and obey it. "Man developed construction for utilitarian purposes only at first, but later on came a longing for the beautiful and so art developed and all the time he patterned after nature." Later on, as he developed further, he conceived ideals, and, in trying to live up to them, greatly facilitated his progress.

During the period of unconscious growth, selfishness ruled, for our desires were then paramount. To maintain existence was all man could possibly do in the early stages of his existence. But with conscious growth, the necessity of uniting with our fellows for defense, and later on for material advancement, came, and with it gradually a recognition of their rights, grudgingly conceded (and often withdrawn), in order to preserve that union, though not on any moral grounds. Altruism now had its birth in an enlarged egoism.* We needed his aid and this was the price we had to pay for it. Our growing intelligence also allowed us more time

* "Altruism begins with self." Power of Will, p. 37, F. C. Haddock.

to develop our ideals, such as they then were.* So we took the first step towards eradicating selfishness, for progress demands its limitation, and finally, as we progress further, its entire extinction for its usefulness has ceased, for all sin is bred out of selfishness, sired by ignorance and ever exacts a penalty, but it only exists when we reach a higher plane where the idea of love for others has entered into our lives, and commands finally a crucifixion of self-desires with its accompanying pain and sinning—so-called, and which represents really the friction between the two antagonistic ideas.

Later on, as we needed his aid and services more, especially as business transactions increased, we accorded to our fellow-man the same rights we enjoyed ourselves, and also surrendered certain rights we had hitherto exercised, such as private vengeance and the like. The writer considers capital punishment as unwarranted, for, as above stated, man, when he entered into social relations, gave up or lost certain rights which he had hitherto enjoyed, but, as he never had any right to take his own life, he could not convey that right to others, especially as society's safety would be amply safeguarded by a life imprisonment of the offender. The fact that this pardoning power may be abused should not

* "The problem of this world is an educational one, the solution of which is proceeding according to fixed divine laws." Child and Child Nature, Buelow.

be allowed to affect his rights. These privileges we extended only to our neighbors at first, and then to the tribe, but afterwards to the nation as well, when the latter sprang into existence. Out of this union grew modern civilization and the great industrial triumphs of the ages, which are all founded on intelligent co-operation.

Later, an early recognized tie was that of clanhood, the basis of which was a blood relationship. This was succeeded in Europe by feudalism, and this in turn by a central government. It was impossible for man, at first, living by fishing and hunting, to assemble in large communities. That came later on, when he had organized industries, and therefore mutual interests. Agriculture preceded and accompanied civilization. Instinct, that main reliance of primitive man and animals, is much more exact in the lower order of intelligence, but reason is capable of indefinite development, whereas instinct is not. Reason involves a power of choosing, and therefore indicates a higher stage of evolution, and it is to this stage that he has now reached. Inspiration is on a still higher plane than intellect, as it comes direct from the spirit and is therefore absolutely correct. Bergson says that we have within us a power greater than intellect, which he calls intuition, which allows us to see into the very nature of life and existence.* The possession of this

* New Alignment of Life, by Trine.

power enables us to take an active part in our own unfoldment or evolution.

Henry Wood, in Living Universe, says, "Adam and Eve were the types used to designate that transitional stage which lies between instinct and reason. Pre-Adamic man was an animal, brutish, and lived naked in caves. The fall was a passage from irresponsibility, from blind animal passivity, to the knowledge and choice of good and evil. Heretofore, he had been satisfied with the gratification merely of his animal wants; now he awoke to the spiritual consciousness of the God within. The Devil says* 'For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' † "The resurrection was the uplifting of the consciousness from the physical to the spiritual plane. This transformation from instinct to reason was a rise, but as contrasted with the uniform exactness of former instinct, made it appear to be a veritable fall. The apple represented the knowledge of good and evil." The idea of Paradise depicted as a beautiful valley with its lovely garden may have had its origin and growth in Egypt where so

* Genesis, 3:5.

† Genesis, 3:22, 23. "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life and eat, and live forever: Therefore, the Lord God sent him forth from the Garden of Eden."

much of our religions came from. Students claim that to Egypt with its rich valley of the Nile, and to Babylon with its valley of the Euphrates, both agricultural countries, the idea of an earthly paradise naturally would be a rich valley where wealth and happiness prevailed.

Everything man did or thought was first registered in mental pictures, so it was natural that his first written language should be pictorial, and such we find it to be in the caves, which were occupied by primitive man in France and elsewhere. His first artistic talents were exercised in the adornment and mutilation of his body. He was incapable of general conceptions, had no name for tree or color, or even for the whole of the island he inhabited. It was beyond his capabilities.* He was a veritable savage, as is evidenced by the fact that the skulls of his female companions are often cracked, showing that they had incurred his displeasure, or had become too old to be of further use to him. As late as January, 1914, an old woman one hundred and fourteen years old was abandoned and left to die in the Pacific Northwest by her Indian companions.

At this period, while the man was out hunting, his mate, the woman,† was at home, and, as her

* Religion in the Making, p. 60, Smith.

† "All nature submits to the universal law of marriage, in plant as well as in animal life, love and the creative instincts are alike, the most powerful and universal forces in nature."

duties there were light, she was probably at a loss how to utilize her spare time. So she it was, who planted seeds or transplanted plants for the benefit of the household, and hence we have no gods, but goddesses, of agriculture. When agriculture was introduced, the people became less warlike, for their necessity to hunt over the enemy's country was not as great, much of their food being now raised from the ground. It also made them less cruel, for they found it to their advantage to enslave the enemy rather than kill him. Thus slavery, when introduced, although having its birth in expediency, was a lesser form of good as compared to the alternative of death. It was a relative good, as all things good and evil are as we know them, the only absolute good residing in God. Man, as long as he remained a hunter or a shepherd, was a slave to nature, but he attained more or less freedom when he became a tiller of the soil and a manufacturer, as he then to a certain extent commanded the situation.* Woman, also, being lonely, found a means of com-

* At first he built along the banks of rivers, especially later on as it afforded him an easy means of transportation and of access to his fellows. Still later on, he started his towns along river banks and the railroads, if he could; if not, then along the railroad, as it was the most important to him of the two. Here in America we generally called this first street Main street. "Early Civilization began on the shores of fertile rivers, where food was easily raised and transportation handy" Religion in the Making, p. 41, Smith.

muning with her nearest female neighbors, lonely like herself, and so started social life among these primitives, and woman has maintained her social leadership ever since.

It was to her interest, lonely and defenseless as she was, to bring about a state of peace among her neighboring cave-men, and in this way she formed a lasting basis for the tribe which was to follow. "This instinct of fellowship is the most universal instinct of human nature, the source and means of all his culture and civilization." * The love of mankind, which is now in its incipiency, precedes and leads up to the love of God. Love goes before religion, for it is love that discovers to us the qualities of God, and we must experience love before we can love God and appreciate it in Him who is all love. "The study of the cause of things leads up to a discovery of the Maker—God; therefore, to the study of causation and the love of mankind must we go to understand God, and the study of both will unfold to us a love permeating everything and which we recognize as God."

The man captured or wounded animals and brought them home, and the woman cared for them until finally, from this small beginning, grew flocks and herds. As game became scarcer, the man found it to his interest to take care of these animals, in order that they might increase and multiply and

* Child and Child Nature, p. 34, Buelow.

supply his wants, so in time he became the shepherd.

Having now property interests to protect * as well as his life, he found it to his advantage to increase his community interests and to cease warring with his neighbor. So he not only expanded the number of his clan, which had hitherto been founded on blood relationship, but he took in others and formed a tribe and custom from now on became a law. Later on, they started friendly relations with other tribes and from this beginning grew the nation. Man at this time ruled over his family and passed upon them sentence of life and death. Women and slaves for a while formed the sole working class.†

* Property rights had their origin in force, the primitive took what he wanted and held it by force until a stronger than he, desiring it, forcibly took possession.

† Childhood of English Nation, Armitage, p. 34.

CHAPTER II

DURING this period man was gradually adopting a standard of morality and acquiring religious ideas, differing as his experiences differed with those of other men and tribes. "Man at no time has been able to hold views on any subject, except as related to human experience and except as conditioned by human culture," * and as his environments affected him, "Religion is a human experience at once primary and universal" and † is found in some form among all people.

Prof. William G. Sumner of Yale who has devoted most of his life to the study says: "Religion and philosophy are created by custom and usage and are not, as is popularly believed, the source and regulation of conduct." He says there is no such thing as God given and unchanging morality. He claims it is not modesty that makes men and women wear clothes, but the basis of the custom is vanity. Morality first appears among primitives when any custom is so far established that it demands observance. In its early stages it is fre-

* Religion in the Making, p. 60, Smith.
† Religion in the Making, p. 58.

quently so identified with religion that the two are often one.*

Morality is right conduct toward our fellow-man, and therefore is largely a question of environment. Stealing a horse in the East is larceny only, but in the olden days out West, when the loss of a horse meant so much, it was a crime punishable by death. Again it would be an offense to steal a man's clothes in the tropics but a crime to steal them in the Arctic Zone.

Prince Kropotkin,† says: "The social instinct innate in man as well as in the sociable animals, is the origin of all ethical conceptions and all the subsequent ethical development."

Harold Bolce,‡ a most effective writer, spent two or three years in investigating what the professors are teaching in our colleges from Maine to California. He even matriculated in some of them. He says that Professor Earp of Syracuse University (a church college) holds that our standards of right and wrong are the product of experience; other professors are teaching the same; claiming that our conceptions of what we should do are not sent to us from Heaven but are the development of the centuries. The same authority § quotes Professor

* Comparative Religion, p. 198, Carpenter.
† Nineteenth Century Magazine, March, 1915.
‡ Cosmopolitan Magazine, May, 1909.
§ Cosmopolitan, August, 1909.

Giddings of Columbia as saying that ethics is a product of evolution, which is the law of all development. "Culture and morals are the results of education." *

Whether a thing is right or wrong depends upon its user. Kipling says: "The crimes of Clapham are chaste in Martaban." What constitutes a sin differs with our varying evolutions, and virtue has no fundamental law. The cave-man was proud and received praise when he killed a man and brought his body home for food, whereas now, when the necessity has passed, such an act becomes anti-social and we call it murder and cannibalism. To-day the murderer would know he was doing wrong, but the degree of wrong-doing should be measured entirely by the extent of his evolution. Some have progressed so slowly as to be yet on the animal plane in many respects, but their environments and necessities are such that they should be regarded with pity, and, while put at once under restraint, their treatment should be of a reformatory, not a punitory nature. The man on the higher plane is not qualified to judge the one on a lower, he cannot understand the motives from which he acted and his weaknesses; therefore, he is not really tried by a jury of his peers when such a body passes upon his case.

* Child and Child Nature, p. 56, Buelow. It was Froebel who discovered the law of the unity of all development. Ibid, p. 87.

Right and wrong are varying terms and we too often make the mistake of judging from a wrong standpoint. Thus pain by itself is considered an evil, whereas if we stopped to realize its position in the divine economy as a character builder, we would often view it differently. Sin formerly was considered as against the eternal law but we now know that it is a compliance with the law, the law governing friction, is a condition simply needing readjustment.

There is a secret longing in every soul for righteousness, the voice of the God within, the God of which he is a part. Also, there is a secret longing for a life hereafter (and this belief is perhaps more universal than even that in the existence of a God), a desire to finish the work for which this life is all too short, and again it is the voice of the God within. On these two longings of the soul all religions are founded.* The intuitional enters deeply into all religious feelings and perceptions. Over the graves of his ancestors he often built rude structures for the spirit of the departed to dwell in. From this idea originated our modern church, and Westminster Abbey with burials inside is the best example of it.

Religion being the personal relationship between God and man, it was natural for the latter to want

* "Man is incurably religious." Sabatier.

to define it.* Back of it are the yearnings of the human soul for a better expression of itself, for a fulfilment and understanding of its ideals of which its conception of God is the highest type. Man is the sum total of all conditions by which he is evolved and these he must necessarily reflect back in his religious views, for religion, like morals, is the result of evolution. "It is in vain for religions to believe themselves immutable, they have all of them been borne forward by the movement of universal evolution." †

Religion makes the world intelligible, it provides the only working hypothesis and so becomes indispensable to his daily life, growing as man grows and changing as he develops, or it becomes a dead religion. At first he has the ideas of a semi-beast, an ideal founded on his fears, his passions and his loves, but these become more and more spiritual as he advances. At this period he has little or no idea of his oneness with other men, their rights and wrongs at which stage his sense of justice begins. Like the beast, the first germ of religion is an intense fear of the elements and an appeal for protection from some higher power. "In the mystery of the world man has always found the beginning of religion, for religion interprets the mystic." ‡

* The essence of religion is spiritual harmony with God.
† The Non-Religion of the Future, p. 19, Guyau.
‡ Everyman's Religion, p. 3, Hodges.

According to Max Mueller, it can all be traced back to a single conception, that namely of the Infinite. When his five senses fail him, there comes in a perception of the Infinite.

Every man has within him a sense of relationship to a divine being and a divine purpose.* Man has always believed in a hereafter, has always had a religious belief, and, from the earliest time we find him burying with his dead, things that may be of use to the deceased in his future life.† Man in his earlier stages saw he was dependent on nature, and as soon as he recognized this, in his weakness it was natural for him to worship her, and finally his longing for a closer fellowship made him humanize her in the forms of gods. He was alive so he endowed all nature with life. "The earliest religions were systematized and organized superstitions." "Out of the mire of superstitious magic the lily of ethical religion has bloomed." ‡ "Man dates his origin as far back as the mire and slime of prehistoric times, but back of it all and the cause of all these changes was the unseen spirit, that emanation of a living god, which vitalized the clay and made it a thing of life and beauty."

The religious interpretation of no two men can be

* Power of Ideals in American History, p. 119, Adams.
† Fundamental Facts of Religion, p. 33, Hodges.
‡ Getting Together, p. 16, J. M. Whiton.

alike, for each has a different identity and experience. Also, each age with its added experience must differ from the other and keep on differing as they advance. Man in his primitive state, the uneducated man of the middle ages, and the educated man of to-day, must each reason and interpret what he cognizes through his senses from a different standpoint, and therefore our interpretation of religion is constantly changing. So "every great historical religion passes thru numerous phases, as it is brought into contact with different cultures, and evokes various forms of speculative thought and inward experience." *

That religion is a growth may be proven by the fact that primitive man was unable to entertain any but the simplest forms of religion, owing to his feeble intellect, and these became more complex as his brain power increased. It was an unfolding of thought by thought thru the centuries. If so, why should the process cease now in an age when we are advancing so rapidly in all other lines? †

Man can only interpret nature in terms of his own experience, so his religion is ever a personal one. No two can possibly worship the same God, or hold exactly the same standards, for we are each the result of different experiences. Henry Wood, an excellent writer, says, "Religion is less of a ritual

* Comparative Religion, p. 14, Carpenter.
† Religion in the Making, p. 93, Smith.

profession or accepted creed and more of an unfoldment, a normal human development." It is this that makes the work of the missionary so hard and unsatisfactory. The religion he offers is not a part of the would-be convert's life. It is therefore unsatisfactory, even though he may be overpersuaded by the earnestness and personality of his teacher and so thinks he believes. Left to himself, with the pressure removed, he will in time return to his old belief or modify the new one so that it becomes very different from what the missionary taught him. He is like the little child whose only conception of God was his grandad.

This religious unfoldment is the chief occupation of the human race, for the divine comes from a higher ideal, seeking expression and begetting discontent with existing conditions, as a necessary step to its attainment. This dissatisfaction with things as they are is part of the price paid for progression. Later on when they became more intellectual, every civilized race has introduced sacred writings, founded more or less on miraculous happenings * as an authority for their moral and religious teachings, and hence these books not being the foundation of religion, but an outgrowth, have not the vital importance we have been led to suppose they had.

All true ethical systems must come thru knowl-

* Each claiming it was the true and only revelation and that all others were the works of the devil.

edge, not belief. Hence, no one religion can have a monopoly of the truth. The similarity of the fundamental ideas of all great religious teachings points probably to a common source from which they all drew; but the fact that these great men, more or less divinely inspired, accepted or taught them; the length of time they have existed, together with the countless millions that have believed, is itself a strong argument in favor of their being more or less inspired.*

Our belief in a God naturally arises from the conviction common to us all that some power caused us to be, as it is evident that we and our fathers did not

* Three hundred years ago Edward Herbert, an Oxford scholar, devoted himself to the study of comparative religion and examined the recorded facts among the Greeks, Romans, Carthaginians, Arabs, Phrygians, Persians and Assyrians. He found the following to be the bases of religion in relation to the powers above man:—

1. That there is one Supreme God.
2. That he ought to be worshipped.
3. That virtue and piety are the chief parts of divine worship.
4. That divine goodness doth dispense rewards and punishments both in this life and after it. Comparative Religion, p. 31, Carpenter. Theologies may be numerous, but there can be only one religion. For all peoples worship their ideal, one supreme power, maker of all, who is a beneficient God, punishes evil and rewards virtue, here and in a life hereafter. The Vedic seers said: "Men call him Indra, Mitra, Varuna, Agui. Sages name him variously, who is but one." On this common ground should we all meet and discard unnecessary creeds and dogmas.

create ourselves, that it must have been some source higher than us. Effect and cause is, as Kant maintains, a primary intellectual principle. "Man became aware of the existence of higher powers than his own, and according to his belief respecting the nature of the powers above him, so was his religion." *

The mind of primitive man, Sir John Lubbock says, lives in a perpetual come and go of pure feebleness, incapable like a little child, of fixing itself upon anything.† And it was not until later when he became more intelligent and could conceive of a spirit or god outside of the tree which he formerly worshipped that he became superstitious, for it took a certain amount of thought to conceive the superstitious idea. Later on he became permeated with it, and even to-day in some countries, so surcharged is the atmosphere with spirits, that the Arab, when he throws a stone, breathes a prayer that he may not hit one.

Everything to his mind that occurred was a miracle (the word was so convenient, it saved him from any dreaded intellectual effort) and he was constantly being surprised, so limited was his intelligence. "Fear of evil and belief that it can

* Christian Theism, pp. 217, 218.

† The child and the savage are alike attracted by bright, gaudy and glittering things, also by action, as a mode of expression of thought, hence song and dance attract both.

be cured by divine intervention, was the origin of prayer." * The thunder, the lightning, the earthquake, and the hurricane spreading their devastations, and other great manifestations of nature, in man's early stages, impressed him as the doings of angry gods, having a distant abode in the clouds above,† the idea of distance by its very vastness enhancing his powers. It also stirred his imagination and his fears, and solitude filled his mind with superstitious awe.‡ The invisible bred fear in them and their selfishness distrust. Savages, Sir John Lubbock says, always regard spirits as evil. Living on this plane the conception of good spirits were much less clearly defined because harder to conceive of than bad ones, who naturally also must greatly predominate in numbers; they must develop considerably before they could to any extent attribute good qualities even to their deities, being so deficient of these qualities themselves. Burton states that when he talked to the eastern negroes about God, they eagerly inquired as to his whereabouts, so that they might kill him for the trouble he had caused them.

* Non-Religion of the Future, p. 90.

† Plagues, sickness, and misfortunes were often sent by him or evil disposed spirits, so they thought. It was the easiest solution of the problem they could arrive at.

‡ Buckle's History of Civilization in England, Vol. 1, pp. 88–90. Also Outlines of Primitive Belief, p. 29, Keary.

CHAPTER III

PRIMITIVE man worshipped what he feared most, with just enough intelligence to realize his weakness as against those powers of nature. At first he worshipped the objects themselves. His entire thought was centered in the actual,* for his mind is incapable of conceiving of them as symbols, as he does later on, when he acquires more intelligence. Objects exciting fear or displeasure are first selected, for your savage is ruled by his passions and emotions.

It was natural for the primitive, where forces had no manifest unity, were apparently not related, or even appeared to him as opposites (to be even warring with each other at times), to supply a different god, as the moving power of each. It needed centuries of advancement and thinking before he could connect them, to reason out that often what seemed opposing forces in nature were not so, and to realize that there was only one creative power for all,† nor did it require much imagination in the

* Outlines of Primitive Belief, pp. 24, 26, 35, Keary.
† Religion in the Making, p. 61, Smith.

primitive to conceive of these gods as conflicting and warring against each other, as when water quenched fire, etc.

Each God with him represented some phase of life as war, peace, agriculture, etc. Nor can he, at this stage, conceive of any moral relations. Herbert Spencer says moral laws are subsequent to the beginning of worship. The idea of one abstract god, separate from phenomena, was to come later. The next stage was nature worship, where he did not confine his attention to certain specified objects only, as for instance the cave or tree he sought shelter in at night. The branches of this tree later on, as he grew more intelligent, he tore down and made a rude shelter of, etc. In many cases, early man looked upon the tree as his parent and thought he returned to it at death. Hence, Dante pictured the leafless tree in hell, peopled with the souls of suicides.*

Man as an ape had lived in the branches of the tree, as primitive he had lived under it, and sought its branches for safety at night. As a tribe he had foregathered under it. No wonder, therefore, that many natives claimed descent from it.†

He worshipped all surrounding objects, that especially attracted his attention. The third was the anthropomorphic or ethical stage, when he gave to his gods human qualities. It was at this stage that

* Outlines of Primitive Belief, pp. 66, 67, Keary.
† Outlines of Primitive Belief, p. 63, Keary.

morality was introduced.* It was undoubtedly from dreams,† sleep, delirium, fainting fits, somnambulism, etc., that he received his first impressions of a soul, separate from the body, and of a spiritual world.‡ Also he was surrounded by manifestations of power, in the winds, the flowing streams, the storm, etc., and even within himself he felt it, and it was natural for him to attribute this to some unknown powers or spirits. "The absorption of the respective worship of a number of deities, into the worship of one deity, has been an incidental consequence of the progress of science." Every nation believes in the influence of the spiritual over the physical world. The Scriptures, the Vedas, Buddha, Brahma, the Scandinavian Eddas, the American Indian with his great spirit, the Obi among the Africans, the mythology of the Greeks and Romans, all proclaim it and tell of a life hereafter where rewards and punishments are meted out.

The progress was from a certain low form of fetichism, where the object itself only was wor-

* Outlines of Primitive Belief, p. 53, Keary.

† Which were as real to him as they are to the three year old child, who earnestly relates to you as facts what happened to him in slumberland.

‡ Intellectual Development of Europe, p. 35, Draper; Non-Religion of the Future, pp. 82–84, Guyau. It is barely possible that in some few cases our dreams may be a recalling of past experiences in some previous incarnation.

shipped,* to polytheism, to monotheism.† Redoubtable power was at first the main attribute of God, later knowledge, intelligence and still later morality, were also ascribed to their gods, as the primitive progressed. "Religion was at first a physical explanation of events." "It was an imaginary extension of human society. Beneficent or malificent beings at first visible and tangible, then progressively invisible and separate from the objects they inhabited." "With children and primitives to conceive is to believe." ‡ A man's ideas of God is merely himself magnified, a little better than himself. He himself is the highest form of being he is conscious of, therefore, arguing from the known to the unknown, he draws the comparison of God with himself. His friends and enemies were his gods, and if he offers to him human sacrifice, it is because he likes to see the blood of his enemies and he naturally therefore thinks his god does also. His idea of the devil likewise was himself at his worst. But the devil passes away as his conception of God enlarges.§

* Attempts to encompass the death of an enemy by making an image of him and ill-treating this image were common in Babylonia, Egypt, Greece, Rome, Arabia, Africa, India, among the North American Indians and even in Scotland, etc. Comparative Religion, p. 76, Carpenter.

† Non-Religion of the Future, p. 11, Guyau.

‡ Ibid, pp. 111–113.

§ Advanced Course Yogi, Philosophy.

Experiencing the cruel penalties exacted, it was natural for man, out of his great fear and ignorance, to conceive of God as an all-powerful avenging master (at this period he needed a master) with the powers of the air and the waters ever ready to enforce his will at man's expense. He naturally gave to his god his own savage and demoniac characteristics, for all ideas of God, even of the most advanced amongst us, are but mere projections of ourselves, and therefore we being imperfect never realize or image the perfect God, though our conception of him will always be higher, as we advance intellectually and become less combative.

No religion keeps pace with the social and economic advancement of the people; its teachers cling to bygone interpretations and precedent fearing a change, and this is natural to the other professions, as medicine and law, and therefore the most intelligent among them having advanced ideas, are never in complete accord with their teachers. We see God in the light of our intelligence and of our experience, and if that is limited, our appreciation of God is limited. The babe sees a tree, reaches out for it, rods away, he knows nothing about it, the savage knows more. The civilized man understands still more and the botanist most of all, but who so brash as to say he knows all the qualities and uses even of a tree. If not of a tree, how about our God "in whom all things move and live and have their being." Out of

man's nature worship and as part of his religion, grew up his mythology, crude and immoral we regard it, but he did not so regard it, for it was taken direct from nature happenings. Thus in the Rig Vida, Agin, the God of Fire originated from the friction caused by rubbing two sticks together and they producing fire. But the fire destroyed the sticks so they say Agin devoured his parents, etc.*

Primitive man ran to his God for protection as the dog runs between his master's legs but it subtracted from his independence, and rendered him more cowardly, less self-reliant. Herein science has rendered him great service.†

The first book he ever had to consult was nature, and it has ever been the best and the foundation of all written books. Sacrifice played an important part for a long time, representing as it did the surrender of one's personality to appease the anger of a higher power. That he should have created a God, with many of the attributes of a devil ‡ and then worshipped him in fear and trembling was only natural. A devil, however, had to be created to represent the evil that existed and he was generally more active §

* Outlines of Primitive Belief, pp. 66, 67, Keary.

† New Religion of the Future, p. 99, Guyau.

‡ Jehovah ever upheld slavery, polygamy, wars of extermination and cruelty.

§ Or at least it so impressed them, as evil results inspired fear, which made a more powerful impression at the time than the good that came to them.

than the God of good and so more feared the destructive force as against God, the creative. Man may also have been led to this decision, partly by the fact that his own acts were good or evil, representing in himself these two powers. He also needed a scapegoat, one whom he could blame for the results of his own stupidity and wickedness. In early plays the devil is made the scapegoat, and often whipped off the stage amidst derisive laughter.

In earliest years, height carried with it an idea of elevation, of morality, and depth thoughts that were the reverse. So their Gods were consigned to the heavens and the devil to underneath the earth. In all devotional attitudes, the eyes ever look upward, and when accused of crime or misdemeanor, the eyes are downcast.* The birds soaring over the trees and mountains were thought to hold communion with the gods, to be divinities themselves, for the gods dwelt alone, and, besides, their flight was an ever-ending source of wonder to the Primitive and the spirit of prophecy dwelt with them they thought. The Greeks gave to each of their gods a special bird, and in the bible itself God most frequently appears as a dove, even the cherubims are the same as the Assyrian and Phœnician griffin. The Holy Roman Empire is typified by the double eagle, representing the combination of material and spiritual power.†

* Outlines of Primitive Belief, p. 55, Keary.

† Outlines of Primitive Belief, pp. 60, 61, Keary.

Later on a shadowy object called Fate, offspring of Destiny, was also called upon to bear the blame for a part of his misfortunes; any excuse to shift the burden on to some one else, so as not to convict himself of error or stupidity. As their religious ideas became more complex and their numbers more numerous the necessity of a mediator to interpret the will of the gods becomes felt, one who could save them from thinking—a most laborious process then, and even now for most people, and priests are introduced to do their spiritual thinking for them. For their minds are feeble and their time consumed in trying to exist against the contending forces of man and nature, and to placate or outwit the threatening influences.* The medicine man of the Indian, and the juggler of the African are illustrations of the early priesthood.

At first the head of the family offered the sacrifice, identifying the father and the priest, "later when assembled as a tribe some important man assumed this function, as the chief, until it became sufficiently important to consume the entire time and attention of one man, when these functions were delegated to the priest, who was thereafter the sole arbiter and judge in all things spiritual,† and whose duty it was to propitiate their

* Present Day Theology, Gladden, p. 24.
† Religion in the Making, p. 102, Smith.

gods and likewise the gods of the enemy if they happened to be the most powerful. Appointed by man, later on he arrogated to himself an ordination by God, as did the kings with their claims of divine rights.

At first, they had but little authority, but later on they came to be feared, as much as the gods whose will they were supposed to interpret. As love of power is a dominant motive with man, and especially on this low plane, they were not backward in grasping any means to attain power and authority. They surrounded their gods with mystery, invented ceremonies, sacrifices and forms innumerable by which means the gods were removed beyond contact with the common people and their own office rendered more necessary. It was an intellectual process and one that occurred in all religions. Incidentally, by keeping the people in profound ignorance, they secured them as willing dupes, and from age to age strengthened the power of theology and their importance as interpreters of the divine will. Often honest at heart but arguing that the end justified the means, until finally puffed up with pride and the insolence of office they resembled the chanticleer that stands on the woodpile and crows to the sun to arise. They finally became, as we shall see, excessively tyrannical; "usurped political as well as spiritual dictatorship, and at times rested on the prostrate nation like a horrid vampire," paralyzing

their strength and crushing every effort of advancement.*

Witness the case of Spain especially, of whose king it was said "and the poor king so frightened that he slept between two monks to keep the devil off." †

"History teaches that when any religious movement has become sufficiently developed, its priestly hierachy, influenced partly by religious enthusiasm and largely through love of power, place, and wealth, have used all manner of agencies and influence to dominate the minds of men and permanently establish their control over the people, ostensibly for religious purposes, but really for the permanence of their power." ‡ And that the church was no exception to this may be partly shown by the fact that for centuries during the middle ages, nearly one-half of the property in Europe, real and personal, was owned or under the control of the religious and monastic orders, bishops and clergy of the Catholic Church.

Trade relations played a most important part in developing moral and religious ideas, far greater than they have ever been given credit for. Credit was necessary if large operations were to be undertaken, and for a long time people were too ignorant

* Buckle's Civilization in Europe.
† Religion of Man and Ethics of Science, Tuttle.
‡ Evolution of Religions, 237, Bierer.

and dishonest to be trusted, the time had not yet come. Gradually, they realized the necessity of being honest and sober especially if they desired credit (and this latter was necessary for extended business operations), and that it was advisable for many other reasons also. So self-interest again became a powerful factor in establishing a higher moral sense. For ages man's religion grew apace with his intellectual and spiritual development, but through it all ran the barbaric ideas that "might made right" and "an eye for an eye and a tooth for a tooth," for was it not by brute strength that he lived and conquered?

Finally, there appeared one born of a virgin * in a manger, who preached a strange doctrine, one of love and forbearance, telling not of the god of Abraham and of Isaac, the god of a tribe, but of a universal god of Love,† but he was in advance of his age. The times were warlike as became the people, so the church crucified him. The Jehovah was a god of infinite hate and cruelty who dealt out infinite punishment for finite sins. The idea of God "runs parallel with the social history of Israel; Jehovah is a family god, a clan god, a

* As they later on claimed, Romulus and Remus likewise were said to be born of a virgin, and Minerva sprang from Jupiter's brain, etc.

† "God hath made of one blood all nations of man for to dwell on the face of the earth."

tribal god, and a national god in rotation, as the social group changes and enlarges. He becomes at last the universal god in the religious climax of the Hebrew life. It (the Bible) began with an almost universal polytheism, in which it is well recognized that other peoples have their own gods, who confer benefits upon them as Jepthah in his controversy with the king of Ammon says: "Wilt thou not possess that which Chemosh, thy god, giveth thee to possess, so whomsoever Jehovah, our God, hath dispossessed from before us, them will he possess." *

The change from the Jehovah of the old scriptures, stern and forbidding, to the loving God of the New Testament showed a corresponding uplift among the peoples and under its influence and teachings they became finally a peace loving people. "Christ scandalized the strict religionists of his time by his disregard for things ecclesiastical. He found congenial followers not among the priests but among the lowly men of business. The orthodox clergymen instinctively hated him." †

The old prophets were mystics and wrote in the imagery of allegory, and Christ, being of the East, often made use of this form of expression. He came as a Savior because he showed man the way, and when his followers wanted to worship him, he

* Judges, xi: 24. Religion in the Making, p. 86.
† Everyman's Religion, p. 127.

said: "Call me not good, there is none good save God alone," and again, "I am the way." Also to Mary Magdalen he said, "Go to my Brethren and say unto them I ascend unto my Father and your Father and to my God and your God." * Mary says: "Thy Father and I have sought thee sorrowing." The apostle Paul, author of thirteen out of twenty-eight books of the New Testament does not speak of the divine birth, neither does Christ. The Gospel of Mark, the earliest gospel, and the foundation of Matthew and Luke does not speak of it.

In Matthew and Luke, the only books that mention it, contradict each other and many good Christian scholars admit they are late legendary additions to those gospels.† That orthodox, old Scotch Presbyterian divine Dr. Mackintosh says: "For my part I should not think of regarding an explicit belief in the virgin birth of our Lord as essential to Christian faith, otherwise Paul was no Christian." He could have disclosed more than he did; alas! that he could not, but, as he said "The time has not yet come," but perhaps this century with its wonder working, may yet reveal it to us.

As Adam represented the material man, so Christ represented the spiritual man.‡ He taught man his

* John, xx: 17.

† Present Day Theology, p. 142, Gladden.

‡ Paul said: "The first man is of earth, earthy, the second man is the Lord from Heaven."

oneness with the Creator and all created things, and to develop this god within, which is the life principle.

In olden days a Persian farmer had for his yearly visitor a priest, who on each annual visit repeated to him tales of wonderful discoveries of diamond fields, always over the mountains and far away, until finally the farmer became so interested that he sold his farm, boarded his family with neighbors, and wandered off, eager to discover the hidden wealth. In the meantime, the priest again visited the farm, staying over night with the new tenant and noticed on a shelf some bright stones. "Where did you get these?" he said, after examining them. "On the banks of my stream," said the farmer. Later on the old owner returned footsore and weary, his money all expended, to find that his old farm had become the first of the famous mines of Golconda; and so it has ever been with man. His God has ever been on the distant mountain top, in the clouds, always far off, whereas all the time he has been within us, patiently waiting for us to recognize him and ask for his assistance.

Christ emphasized our existence as spirit and the necessity of living a spiritual life. He taught that Nature and Man are alike divine. "I am in my Father and ye in me and I in you." In a selfish world he plead for sacrifice of self and recognition of the brotherhood of man. He overcame the world by calling the higher spiritual

forces into operation, even as he says we can.* His was pre-eminently the religion of love. Jesus, the body, was crucified, but Christ, the spirit, they could not touch, and his thoughts are guiding the universe to-day. They simply emphasized his teachings by crucifying the body, gave him the sympathy of the ages, and so defeated their purposes.†

He became the connecting link between the divine love and man, and impressed on us the necessity of mutual love and service.‡ He appeals to us more strongly even than God does, because he is part man and because of the elimination of that fear which attends the worship of God, whom the Old Testament pictures as a god of vengeance, a stern taskmaster. It will take many years to eradicate this one-sided view of God (necessary then but not now) before we can know him as he is—a loving Father, ever solicitous for his children, one with whom we can enter into fellowship without fear (a longing we all have) and which the little child emphasized

*"Of myself I can do nothing, the Father working within me, He doeth the work."

†"The Egyptians had their magi, the Greeks and Romans their oracles, the Hebrews their seers and prophets, and all great religions its inspired teachers; the Mormons their prophets, seer and revelator; the Indians their medicine man; Spiritualists their medium; and the whole world, more or less, their witches." Evolution of Human Soul, p. 45, Andersen.

‡Practical Idealism, 286, Hyde.

when he asked "if God was ever a little boy." It must come, for "perfect love casteth out fear." *

As we come gradually to realize more and more fully our divine origin and the extent of the Godhead within us, and become more intellectual, our need for a man god as a means of communication and intercession, between God and ourselves, will grow less and less, for the Godhead within us will bring us in closer touch and understanding with God, the Father, our Father, who is all love and is everywhere.

The early Christians worshipped Christ as an inferior God, so Arius and others taught in the Fourth Century. In the Fifth Century the council of Chalcedin decided that "the union in the person of Christ of two complete and distinct natures; one divine, and one human, each retaining after the union without confusion or change the same properties which it possessed before" a miracle this, consequently many turned to the worship of Mary, who was all human and whom they could understand.† But this was very distasteful to many of the wise Christians for it threw them back again into polytheism and they had been teaching monotheism for centuries past. Having realized in past ages the bad effects of polytheism, in which all surrounding nations still believed, the idea of a triune God, a trinity,

* Non-Religion of the Future, p. 197, Guyau.
† Present Day Theology, pp. 128, 129, Gladden.

opened up a solution to these differing fractions—a compromise that was satisfactory to all. Besides it was one which many religions and philosophers had taught in the past.* The Clergy intended it as three distinctions in the divine nature; but like all great compromises in religion or politics, it sacrificed truth on the altar of expediency and in time will have to be repudiated.

The Pentateuch says the old Mosaic customs of sacrifice, pologamy, slavery and divorces at will of husbands, etc., were ordained by God, but they were contrary to the teachings of Christ, and he especially repudiated polygamy and divorces at will of husbands, etc. The God of the Old Testament ordered the slaughter of the women and children of the Amaleketes, but Christ taught of a God of Love, a Father in Heaven.†

Any one living in the time of Christ would have pronounced his life a failure. A despised Nazarene, who failed, according to their ideas, to accomplish material results, a dreamer whose dreams no one could and few wanted to understand. He was persecuted and poor, of no social standing, and at the crucial moment deserted by his beloved disciples. For of the twelve, one doubted him, one denied him, one betrayed him, and at the vital moment all left him. At last to die in agony on the cross! Who

* Everyman's Religion, p. 105, Hodges.
† Evolution of Religions, p. 34, Bierer.

at the time would have dreamed that his was the greatest life ever lived? So with our little lives, they are not barren of results, not even the worst of them. We too suffer, and may at times be said to be crucified; but through it all, let us remember that our life here is but a very trifling period out of our actual existence, and that what we fail to accomplish now will be taken up later on and carried to a glorious completion.

No life can be a failure—a perfect God can make no failure, for he is good (the definition of God) and everything he creates is good, must be, is, if it is a part of Him, for the law is that like begets like. The lily grows out of the muck and the mire (from necessity comes all the great inventions and movements of the day) and what we heretofore considered as offal, chemistry calls by-products, and from it secures useful results.

CHAPTER IV

THE Bible consists of sixty-six books, not one book.* The Old Testament thirty-nine books, New Testament twenty-seven books. (The Apocrypha fourteen.) They were written many, many years after the occurrences, centuries sometimes, and mostly by unknown authors. The Old Testament was not collected until the end of the first Christian Century, and the New not until the end of the Fourth Century. During that time the manuscripts were scattered among various churches, most of them having one or more of them only † and many of them even then were considered doubtful and of little value, and undoubtedly often attributed to the wrong men.‡

* American Encyclopedia, Vol. 2.

† Everyman's Religion, pp. 46–48.

‡ No Bible manuscripts earlier than 1000 B. C. now exist. The Rev. Charles Briggs, probably the ablest Bible scholar and linguist of our day and many other profound biblical teachers, conclusively prove that the authorship of nearly all the books of the Old Testament and of several of the Gospels and some of the Epistles of the New, are either ananymous or pseudonymous, unknown or fictitious. Evolution of Religion, p. 32, Bierer. Higher scholarly criti-

At first many of them were not recognized, but later on sixty-six were chosen (evidently a compromise that let many in) and called the Bible. Written during a period of nine hundred years in different countries and by different people. The first books were written five hundred or six hundred years before Christ. No divine authority was claimed for placing them in the Bible.*

cism shows that the first books of the Bible, including Psalms, Proverbs, Job, Ecclesiastes, Songs of Solomon, etc., were compilations from Ancient documents and not the work of their reputed authors. This also applies to other parts. Evolution of Religion, p. 119, Appendix. Rev. Charles Briggs in the Bible, the Church, and Reason, p. 555 says: "The primitive sources of biblical history are mythologies, legends, poems, laws, and the use of the historical imagination" and so untrustworthy is the authorship of the biblical books that he says finally that he bases his belief "upon the witness of the Holy Spirit." See also the testimony of the great German Scholar, Dr. Julius Willhausen, in his History of Israel. Paley said that "it is dangerous to make Christianity answerable for the circumstantial accuracy of the Old Testament narratives." Bishop Marsh endorses the opinion of Michaelis that the Gospels of Luke and Mark are not inspired at all. Bishop Hampden says "that there is much false moral philosophy in the Bible." Dr. Williams says one might lawfully deny that Moses wrote the Pentateuch, Peter the Second Epistle of Peter and Daniel the Book of Daniel, etc. Free Thinking and Plain Speaking, p. 30, Stephens. F. D. Bradley, President of the Federated Churches of Cleveland, calls the Old Testament a living library of Hebrew classics, and that it had no sympathy with the Christian Religion.

* Evolution of the Human Soul, Andersen.

Many Christian sects refused to accept them * while the rejected ones are known as the apocrypha. How much were those inspired who made the choice no one knows, or what prejudices and wire-pulling entered into that selection. It would be useless to deny that the new teaching was more or less affected by the ideas of the great philosophers of those times and prior thereto. "The doctrines of Plato and his latest interpreters continued to influence the ablest thinkers among the followers of the Gospel, and the philosophy of the church during the middle ages, merely re-echoes the teachings of the Great Athenian philosophers." † "The systems of morals propounded in the New Testament contained no maxim, which had not been previously enunciated, and that some of the most beautiful passages in the Apostolic writings are quotations from pagan authors is well known to every scholar." ‡

For fifteen hundred years all scientific facts and discoveries were referred to the Bible for solution, and woe to the man whose discoveries or ideas conflicted in the least with the priestly conception of Holy Writ. But notwithstanding the Inquisition

* Boulanger's Life of Paul, Chap. 2, as to New Testament.

† History of Philosophy, p. 185, Weber.

‡ Lecky's Civilization in England, Vol. 1, p. 129, Mackay's Religious Development, Vol. 2, pp. 376–380. Mure's History Greek Literature, Vol. 2, page 398. Childhood of English Nation, p. 26.

and the stake * a few (but very few) scientists continued to announce from time to time the truth of their discoveries. The Inquisition continued to exist until Napoleon abolished it; at one time so great was its power that all the people of the Netherlands were condemned to suffer the torments of the rack—the horror of it—if the Spaniards had conquered! During the ministry of Torquemanda one hundred and five thousand persons were punished, of whom eight thousand eight hundred were burned.† The first application of torture under the Inquisition was in 1481 and the last as late as 1813. "It was a tribunal established by the Roman Catholic Church in the middle ages for the detection and punishment of heresy." ‡

The spirit of the age gradually became more progressive and finally that glorious day dawned, when, after centuries of abuse of it, the church lost its temporal power.

Human interpretations of the Bible and of existing

* Religious intolerance according to Lecky is the worst of all crimes and can only be extripated by education, not by morality, for the best of men, if zealous enough have been great persecutors as witness the Emperors Marcus Aurelius, Julian and others.

† Prescott's History of Ferdinand and Isabella, Vol. 1, p. 265; also Llorente Histoire de l'Inquisition for further horrors, and Milman's History of Latin Christianity, Vol. 1, p. 381.

‡ Nelson's Encyclopedia, Vol. 6, p. 442.

phenomena have changed with the civilization of each age, but looking back we can see that the doctrine of love which Christ taught is gradually attaining greater and greater ascendency.

Until the latter part of the Sixteenth Century, there was no country in which a man was not in great personal peril if he expressed open doubts respecting the belief of his contemporaries.*

"To scepticism we owe that spirit of inquiry, which during the last two centuries, has gradually encroached on every possible subject; has reformed every department of practical and speculative knowledge, has weakened the authority of the privileged classes, and thus placed liberty on a surer foundation; has chastised the despotism of princes; has restrained the arrogance of the nobles; and has diminished the prejudices of the clergy." † Atheists and liberal thinkers, whom in past years our ancestors cursed and crucified, men who revolted at the idea of a vengeful,‡ jealous God and of a devil who claimed nine souls out of ten, so impotent was the orthodox God, and who claimed that nothing was

* Buckle on Civilization in England, Vol, 1, part 1, p. 242.

† Ibid, 243.

‡ And of a heaven where sexless singers with harps in hand sing endless repetitions while charred bodies animated by an undying soul endured endless tortures in a hell below and suffering humanity on earth, were called upon to join in the praises of an all-just, all-merciful God who ordained it so, because it pleased him.

sacred but truth, we now realize were among our most useful citizens, arousing discussion that will end in our finding out the truth.

All seekers after truth are religious men, for all truth is of God. "The way to gain admission into the portals of science is through the portal of doubt;" Socrates. They did not realize that belief is a function of intelligence; it is a recognition of certain facts and not a creation of the imagination and as his perception of these facts changes, his belief changes. "Doubt is often faith in the making." *

They paid, and we reap the results. Without them we could have no free speech, no religious or civic liberty, and no progress. But what we lost by the suppression for ages of those who would otherwise have contributed greatly to our advancement, no one can ever tell. Tom Paine said: "If we want to know what God is, search the Scripture called Creation." "The only idea man can affix to the name of God is that of a first cause, the cause of all things." † Our own age has seen great changes in religious viewpoints. Among the latest has been a successful attack against the reality of miracles in past ages,‡ and which the French Revolution effect-

* W. J. Darwin.

† Age of Reason, p. 26.

‡ Professor Hadley of Yale says: "The day for supernatural sanction has passed."

ually put a stop to. For Christ ever preached that "greater things than these shall ye do." * Harold Bolce, in the Cosmopolitan, July, 1909, says, "The Professors in our colleges believe and teach that whatever Christ accomplished was performed in keeping with fixed spiritual laws, and that these laws may be invoked now no less effectively than they were then."

The history of every early religion has been that when it passed from under the original control those who taught it thereafter lost more or less of its original spiritual conception and fervor. This must necessarily be, for it was a different personality preaching it. The mind that had conceived and understood it was missing.†

Being human, their own ideas and the effect of their environment entered into their interpretation. They were of the people and naturally partook of the opinion of the masses. "The lower orders of the priesthood and the monks were drawn from the peasant and the slavish classes, for the better classes despised them, because of the lives they lead and their low origin. It was for this reason that the legends of the saints were so deeply imbued with

* "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." John, Chap. 14:12.

† Carlyle says: "Quackery and dupery do abound in religions, above all in the oldest decaying religions."

the thoughts and beliefs of rustic life." * Their religious ideals would naturally not be of a high order. As a result, the spiritual ego was less emphasized and the body and its desires became more prominent, the body ever having a way of quietly asserting itself.

The tenets of the early Christian Church while under the guidance of the simple fisherman of Galilee,† were accepted and taught entirely from a spiritual standpoint. These men were not scholars and hence preached as Christ had taught them, but when they died a great change for the worse gradually came over the church.

In the Seventh Century ‡ the Bishop of Rome, who had heretofore been only one bishop out of many in the Catholic Church, announced his supremacy over all other bishops under the title of Pope. This party claimed that St. Peter was the first Bishop of Rome, and that he held the key to the gates of Heaven, and that he and those who came after him as his successors held the control of the gates forever. This gave them an enormous and successful

* Outlines of Primitive Belief, p. 480, Keary.

† Peter knew nothing of the doctrine of the atonement nor does the Alexandrian Theological School or Tertullian appear to have been cognizant of it. Philo represents the story of the fall as symbolical, and Origin regarded it, the same way as Paul, as an allegory. Evolution of the Human Soul, p. 137, Andersen.

‡ Childhood of English Nation, pp. 24–26.

leverage to work on. The worship of the Virgin and the Saints had been introduced on the theory that if the prayers of those on earth failed, the prayers of those in Heaven ought to be successful (and it was well to have friends there) rites and sacraments under the control of the priests then became magic spells which opened the door of Heaven. They also preached eternal warfare between the body and the soul * and chose themselves as arbiters of the contest,—most important claims these and destined soon to be of immense service, power, and revenue to the Catholic Church.

The Priest's endeavor ever has been to exercise jurisdiction over both body and soul and to make himself, and his teachings infallible. Thru the index he obtained control over their thinking and literature. By the confessional over their conscience. Thru the Inquisition he enforced control over their bodies and actions and by his masses, he extended it to their souls. He made himself necessary at baptism, and the marriage ceremony, and at death he was present to perform the burial service, and even after death he followed him into purgatory, and masses in plenty were necessary if he were to be released from everlasting punishment.† He

* Ibid, p. 27.

† This idea the Hebrews found it convenient to adopt from their heathen neighbors centuries after the latter

made himself indispensible and all-powerful and ruled with an iron hand, requiring abject obedience and gifts—ever gifts—to Mother Church. No wonder Rome dictated to the civilized world for centuries and with such power, no wonder she abused it.

They syndicated all claims to heaven, and as a trust claimed entire control over this world and the entrance into the world to come. Constantine * had been converted by a so-called miracle, a sign in the heavens especially for his benefit. So the early fathers said, and they called him Great. Yet the facts are that after a life of atrocious crimes, including the murder of his wife and son (that same year) he had applied to the pagan priests for absolution, which they had the manhood to refuse. They threatened him with the vengeance of the gods instead "He divined the future which lay before Christianity and determined to enlist it in the service of his empire." †

"Rome in its decadence after persecuting for centuries the followers of Christ espoused at last a mongrel and semi-pagan religion as the state worship under the primacy of the bishop of Rome.

had preached it but in the last fifty years they have had to cease preaching it as it did not harmonize with the idea of an infinitely merciful Father.

* It was he who in 325 A. D., convened the Council of Nice to ascertain if Christ was God or man.

† Encyclopedia Britannica.

From these councils the dogma of orthodoxy, the departure of the Christian world from the faith of the Apostolic times and the admixture of pagan ceremonies and festivals in the worship of the church date their prevalence, if not their origin. Interpolations and alterations into the text of the Scriptures were made to fit the new creed and the fanaticism and bigotry of the age. The Apocryphal books of the Old Testament, universally previously rejected by the early churches, as merely human productions were during the Fifth and Sixth Centuries A. D., admitted by Rome into the sacred canon." *

Smarting under his rejection by the pagans, he applied to the Christians for absolution and found them much more inclined to overlook his faults. They promised all he asked if he would but accept the faith, and so this scoundrel became their leader and from that time on began the persecution against free thought.† The Christian Church now entered into a co-partnership with the temporal powers, for the suppression of the truth and the oppression of the masses for centuries to come.‡ In vain, says Renan, to search the Roman laws before his time for enactments

* Evolution of Religions, p. 46, Bierer.

† Religion of Man, etc., p. 30, by Tuttle.

‡ How active they were may be shown by the fact that in the Fourth Century alone, a million witches, mostly women, were burnt alive.

against abstract doctrines, he brought persecution and the sword. "Then came the carnival of theology, the night of ignorance rapidly gathered over the world. The philosophers, sages, poets, orators, statesmen, perished and none arose to take their places," * for the word had passed through the Christian world that learning was to be shunned, to be abhorred as a thing accursed, (for it raised doubts).

Hate, pride and hypocrisy were consecrated in the name and cause of religion; loving God, you must follow up his enemies and exterminate them. Implicit faith in priestly teachings (and the average priest then so woefully ignorant) alone must be accepted.† In 538 A. D., a decree of Justinian made the Pope the head of the church, the corrector of heretics over whom he was given power of life and death. It gave him the temporal power which the church abused so greatly for centuries thereafter.

"The early Christians stigmatized learning as profane and so identified was ancient literature with the old form of worship that it was held in abhorrence by the fanatical devotees of the Nazarene. In 398 A. D., the Council of Carthage forbade the Bible being read by bishops (then how could they teach it) and the ignorant masses were pre-

* Religion of Man, etc., p. 30, by Tuttle.
† Religion of man by Tuttle, pp. 30, 31.

vented from incurring the sin by inability." * In 1229 A. D., the Council of Toulouse " forbids the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter and such portions as are contained in the Breviary or Hours of the Virgin, and most strictly forbids these works in the vulgar tongue." The Council of Torracone, 1242 A. D., ordered all vernacular versions to be brought to the Bishop to be burnt, and similar prohibitions from time to time for the next two centuries. It is one of the books mentioned in the Ten rules concerning prohibited books and approved by Pius IV and in force to-day.†

" The knowledge of the Pagan world was discarded and the dogmas of theology supplied their place." ‡ They enforced implicit, unreasoning faith and ignorance on their followers, when they might have known that knowledge and intelligence were bound to win out in the end. Why should their interpretations bind us to-day, why? Julian says: " The sum of all their wisdom was compressed in the single precept, believe," and hence there was no inducement, no encouragement for those who might otherwise have shone forth as great men of letters or science, but only danger instead.

* The Religion of Man, p. 120, by Tuttle.
† Biblical Ecclesiastical and Theological Encyclopedia.
‡ Ibid, 121.

To show that the Christian fathers and representative Christians of those times occupied a very low moral plane, I quote as follows:* "I never yet said Ammianus Marcellinus found wild beasts so savagely hostile to me as most of the Christians are to one another." Under this reign in Cetea, 305 A. D., at a synod of Bishops, one of their number, Pupurius, Bishop of Laurata, on being openly accused in convention of the murder of his nephews said: "Yes, I did kill them, and I kill all who stand in my way," and to this confession of murder, by one of their members, no attention whatsoever was paid by the assembled bishops, not a voice raised in protest.† Yet this Council and later ones passed upon articles of faith up to the year 381 A. D., when the Nicean Council at Constantinople ratified their acts and called it the Nicean Creed, "the profession of the Christian faith, common to the Catholic Church and to most of the Protestant denominations," ‡ and which binds us to this day as a profession of faith, and, if we are to believe St. Athanasius "the word of the Lord pronounced by the eucumenical synod of Micaia stands forever." §

The Barbarians who succeeded them were ignorant and superstitious, more so even than the lowest

* Heroes of the Nations, Furth's Constantine, p. 345.
† Heroes of the Nations, Constantine by Furth, pp. 161–163.
‡ Catholic Encyclopedia, Vol. 10, p. 49.
§ Catholic Encyclopedia, Vol. 7, p. 796.

Romans, and saint worship and features appealing to their superstitions were introduced to a repulsive extent. The Romish Church were not alone in attributing happenings often to some supernatural cause. Every Church has done so and many teachers and philosophers and poets. It is "the great dogma of the universe." * It saves all worry and all laborious thinking and was such an acceptable explanation and woe to him who disturbed their theories by arguing from a scientific standpoint. Thus the original Church lost much of its spirituality and assumed forms and ceremonies and complex interpretations that were foreign to its old sweet simplicity.

* History of the Supernatural, pp. 21, 22, Howett.

CHAPTER V

"THE Reformation, while doing away with some of the worst mummeries, left many undesirable features and interpretations, which abide with us to the present day." * Rev. I. E. Roberts of Kansas City says, "During the first one hundred years of the ministry of Christ no writer—Pagan, Jew or Christian—is known to have set forth the doctrines of the Immaculate Conception, the material resurrection or the miracles of Jesus. The doctrine of the Divinity of Christ and of the Trinity were not formulated 'til the beginning of the Fourth Century, the doctrine of original sin not until the Fifth Century, and that of atonement still later. So Jesus never formulated one of them, nor did His apostles." †

Christ's doctrines were far too spiritual, they could not comprehend them, were therefore useless to them and they had to change them, so they could understand, and it were better to do so than to cast them aside, for those who came later would derive benefit from these lofty ideals.

* Civilization in England, Buckle, Vol. 1, part 1, page 188.
† Priestley's History of the corruptness of Christianity.

But the experience of Europe teaches us that when the superior religion is fixed among an inferior people, its superiority is no longer seen.*

To the strictly orthodox who might take exception to some of the statements in this book, I would say that as man outgrows the clothes of childhood so does he outgrow the religion of an early stage. Orthodoxy represents the fixed, the unchangeable, the immovable, but everything in nature progresses, is in constant motion down to the smallest electron, hence orthodoxy is in conflict with the known laws of nature and must pass away like all error. Orthodoxy means right relation to a creed, and creed defines the relation of the soul of man to his God. Therefore, is of man's construction, his interpretation only, is not divine, and like all man's works subject to change. And were it not so, Harnack could not have filled seven octavo volumes with the phases of theological development and change.

What is best suited to us to-day, as selfishness was in our very early stages, becomes the great stumbling-block, under a more advanced stage, to our spiritual betterment, and must be eliminated and therefore as we advance our morals and religious ideas must change more or less just as we change our laws according to the changing condi-

* Buckle on Civilization in England, Vol. 1, part 1, page 192.

tions of our evolution. Our laws are on a rather lower plane than the average conscience, and which finds expression as public opinion. It takes some time to crystalize our ideals into law and overcome the opposition and ignorance of those who oppose all change or who do not understand.

Would you have us believe that articles of faith constructed centuries ago by uninspired men, our mental and moral inferiors, are final expressions of truth? The Churches can never be filled until the preacher from his pulpit can preach a pure, true religion in all its simplicity and without the great mass of error that has crept into it in ages past. What you want should be the absolute truth, for that is all that can survive and fill your Churches. You believe in religion as taught by Christ. If the pulpits have not been preaching this, you above all others should seek out the truth and have it proclaimed from the housetops, and the best proof that they have not is the fact that out of a population of one hundred millions in the United States and Alaska only twenty millions is the average attendance (and the major part women), showing it does not satisfy, whereas truth always does.

The Rev. Mr. Russell, head of the International Bible Students' Association, in the Telegram, November 17, 1914, openly advertises the fact that "of the two hundred thousand professed ministers of Christ, probably one hundred eighty thousand

declare privately if not publicly that they have no faith in the Bible as God's inspired message to his people. The other twenty thousand are sadly confused while still clinging to the Bible as the Divine Word." The truth with all these ministers is that they have been giving heed to the creeds and traditions of men formulated in the Dark Ages, and have been neglecting their study of the Bible.*

We accept as Gospel truth the testimony of such as St. Augustine, who states that he had found by personal experience that the flesh of the peacock never decayed.† Origin, Tertullian, and Clement of Rome are also great authorities often quoted. Yet the former thought the sun, moon, and stars were living and capable of seeing. Tertullian believed the hyena changed its sex every year, and Clement said the phœnix lived five hundred years, died and became a worm, which took up its parent's bones and flew away to Heliopolis and laid them there on the altar of the sun.‡

Do you believe that death and sin and noxious weeds were brought about by Adam's sin; that his sinning cancelled all obligations on the part of God, the Father, to the countless generations that were to follow as well as those then existing who never even heard of him, all innocent of his sinning?

* A severe arraignment this, coming from a minister.
† Light of Day, p. 47, Burroughs.
‡ Idem, p. 58.

What a commentary also on God that his mightiest efforts should beget so many failures! * That little infants will be damned (if unbaptized) at death, etc.? All these your fathers believed in, yet if your fathers and their fathers were wrong for ages past, why are you, a father too, infallible?

Has erroneous understanding existed up to your time, and have you the infinite wisdom to give us the only correct and lasting version? Your fathers claimed it and were wrong; do you? There were more churches to the population in the middle ages than there are to-day. The proselyting spirit was far greater and many more religious writers.† Have you ever read the confession of Faith? If so, do you believe in it? Sec. 3, Westminster Confession of Faith, says: "By the Decree of God, for the manifestation of his glory, some men and angels are predestined into everlasting life, and others foreordained into everlasting death." Sec. 4. "These angels and men thus predestined and foreordained are particularly and *unchangeably* (however good or bad) designated and their number is so certain and definite that it cannot be either *increased* or *diminished.*"

Realize it is human to err, and your priest or minister is no exception to the rule, especially if he happens to be a zealot. Every new generation has

* Light of Day, p. 58.

† Civilization in England, Vol. 1, p. 138, by Buckle.

busied itself showing up the errors in religious belief of the previous age, and this age is no exception to the rule. Surely you do not hold to the religious interpretations of the Scriptures as expounded one hundred years ago, and, if not, what proof have you that your teachings of to-day are correct, when experience tells you that they will be rejected by the next generation, that they are visibly changing even now. You do your best and so will they, but you must necessarily make your deductions from your past experience, of which your reading is a part, and the experiences of no two generations, or even of two individuals can ever be alike. Therefore, you will necessarily differ, and ever continue to, to a certain extent, for a good man will naturally conceive of a higher better God than an evil man can do, and as he grows better, the higher will be his ideal, and it will take all eternity for us to recognize the beauty and grandeur of the Godhead.

If religion, like morality, is a growth (ever growing purer and grander) why should it not continue to change for the better as we grow more intellectual, and if so, why not have an up-to-date interpretation? I quote from the Chicago Evening Post, July 11th, 1914, " Throughout the world it is a critical time for faith and where ecclesiasticism is strongest, there revolt seems also to rage most fiercely against its edicts and restraints. We do not fear that religion will perish, but it must have freedom, and it must

meet the test of science in the pressing human problems of our times. Men are putting the emphasis on the pragmatic rather than the dogmatic, and creeds that survive must work and not rule." If old dogmas have to be attacked, remember that truth cannot be asserted without denouncing faslehood; that the old building must be torn down before the new can be erected.

Later on as their temporal and spiritual power increased the priests as a body became proud, arrogant and cruel, and those who were the most honest and zealous in their belief often became the most intolerant,* persecuting every one who differed with them, and love, the keystone of Christ's teachings, was cast aside and lost for centuries.

To argue over the inconsistencies of their teachings became a sin, " creed ritual and allegiance to the church under them became superior to character." They supplied visions to confute facts and introduced the rack to stifle argument. For centuries freedom of thought even was a crime. " Truth forever on the scaffold, wrong forever on the throne." The Fathers taught that belief without examination was necessary in the words of Celsus, " neither giving nor receiving any reason for their faith." They

* It is an undoubted fact that an overwhelming number of religious persecutors have been men of the purest intentions, of the most admirable and unsullied morals. Civilization in England, Buckle, Vol. 1, part 1, page 132.

claimed that man was saved by grace alone, of which they were the sole dispensers.

The priests of all nations ever confined their knowledge of their greatest philosophical teachings to a chosen few. Christ imparted to us some of this inner knowledge when he preached the unity of a spiritual God, whose temple is within each one of us and in whom we live as he lives in us—in spirit.* But even he could not always speak directly to the people of his inner thoughts for they could not have understood. Talking to his disciples he said: "To you is given to know the mysteries of the Kingdom of Heaven, but unto them that are without all these things are done in parables." †

These abstruse truths undoubtedly came from Egypt and the far East. Ennemoser says: "That into Egypt (whose religion says Chanepollins was profoundly monotheistical) and the East went Heroditus, Thales, Pharmenides, Empdocles, Orpheus, and Pythagoras to instruct themselves in natural philosophy and theology." Others also went, among whom it is supposed was Christ.

Middletown, a church of England clergyman, years ago, in his Free Inquiry, Arnold also a great church authority; Lecky and other ecclesiastical and lay writers since have shown or admitted that many of the early church fathers, some of whom had in

* Evolution of the Human Soul, p. 131.
† Matthew, XIII-II.

their custody the books that were to make up the Bible, had "applauded falsehood, had practised wholesale forgeries and grossly falsified church history and documents," and had exercised "pious frauds," to stimulate the devotion of the people.*

Primitive man and man up to a comparatively short time ago was governed like the animal by his affections and emotions. Reason made no appeal to him at first, for his mind was too deficient to entertain it; the simplest thoughts required great effort on his part therefore were undesirable. So his early religion was entirely one that answered these conditions. To-day reason demands that it be sensible and reasonable, conformable to natural law and this change orthodoxy is fighting.†

The faith that has made men whole has departed,

* "If you once start on the basis of a lie the number will be innumerable, that you will have to tell thereafter to support it."

† The Greek Testament comprises one hundred eighty-one thousand two hundred fifty-three words, yet such is the number of mistakes, perversions, forgeries, and interpolations in the existing manuscripts, that in comparing the documents together one hundred thirty thousand various readings are detected (most of them, however, immaterial) showing that the manuscripts from which the New Testament is translated are not absolutely correct in one word out of six. For further on subject, see Monks, Popes and their Political Intrigues, p. 67, John Alberger. Tischendorf's New Testament, in its introduction says: "But the Greek Text of the Apostolic writings, since its origin in the First Century, has suffered many a mischance at the hands of those who have used and studied it."

the pure, simple life heretofore taught was gradually lost sight of, and intellectual processes begat varying creeds, each at war with the other. Temporal aggrandizement was eagerly sought after at any cost. Corruption, graft, licentiousness reigned supreme. The writer does not wish in the remarks that follow to denounce the Catholic Church of to-day which is doing a great work, their leaders simply represented the people of those times, who had still a very large amount of the savage in their makeup, and the Protestants when they attained power later, for the times were no better. Their environment must necessarily affect them, and they were of the people also. The quotations are confined to the best Catholic authorities so cannot be said to be partisan.

It is necessary to show up the character and mental capacity of these early Christians (and remember our forefathers were probably among the number) and then ask ourselves the question if we should be bound by their interpretations as evidenced by the cannons, bulls, etc., they issued or should we use our own judgment? What follows may be found in Monks, Popes and Their Political Intrigues, by John Alberger.

In the life of Bishop Scipio de Ricci, written by an eminent Catholic, the practice of the church in allowing bishops and priests to keep concubines, while it forbids them to marry, is asserted and defended. The Council of Toledo passed a canon

forbidding priests to keep more than one concubine in public. Chamances, a great Catholic authority, says the adultery, obscenity and impiety of the priests are beyond description. Also he says to veil a woman in these convents is synonomous to prostituting her. St. Chrysostom thinks the number of them (monks) that will be saved bears a very small proportion to those who will be damned. Pope Paul protected houses of ill-fame and acquired great riches by selling them licenses. The Council of Augsburg ordered that all suspected females should be driven by whips from the dwellings of the clergy. Pope John XXIII was deposed by the Council of Constance for having committed seventy different sorts of crimes, among the number of which was illicit commerce with three hundred nuns.

The Trappists, a Monkish order of highway robbers, were constantly employed in abducting females, confining them in their monastery and perpetrating the most atrocious rapes. At the Council of Canterbury, King Edgar declared that the houses of the clergy were nothing but brothels. Petrarch laments over the fact that the clergy at the papal court were shamefully licentious. Llorente, Chief Secretary of the Spanish Inquisition in 1789, states that the inquisitors having granted permission to denounce their guilty confessors, the number of priests denounced was so great that thirty secretaries were

employed for sixty days in taking depositions down, and it was so terrible that they suppressed it.

John XII and Benedict XIV were elected by two prostitutes, Theodora and Marzia. Pope John XII was a drunkard and profligate blasphemer, murderer, and rapist. Pope Alexander VI seduced his own daughter. John XXII was a pirate in his youth, etc. Sixty-four of the popes died by violence, twenty-six were deposed, yet these men were chosen by the inspiration of the Holy Ghost and were infallible. Their accredited titles established by bulls, cannons, etc., are as follows: "Our Most Holy Lord God," "The Lamb of God," "More than God." A bull of Gregory VII says "that every Roman pontiff when ordained becomes holy." Feraris in Papa, Art. 11, No. 10, says: "He is above angels." Durand says: "The pope can transsubstantiate sin into duty and duty into sin." Moscovius says: "The bishop of Rome cannot even sin without being praised, etc."

But the Catholic clergy were not the only sinners. The Independent United Free Church of Scotland broke away in the Seventeenth Century from the established church because of the low moral state of the clergy and their rotten political system. The people for centuries had looked to Mother Church for the carrying out of their ideals, to result in a betterment of their conditions, they hoped. The temporal power really rested on this

foundation. But the church had bitterly disappointed them. They had therefore to look elsewhere and the church in consequence lost its political power forever.

In the meantime, religious warfares, as the natural result, were thereafter frequently waged, Beecher said the saddest and cruelest in all history,* all in the name of the peace loving Nazarene. Unfortunately, with the Reformation came a new authority. It was no longer the Pope but the word, and the Church's interpretation must still be accepted. Now the divine right of the Church has passed away, with the divine right of Kings, and, like it, in oceans of blood and treasure.

From the year 700 on for a thousand years, Church and State inflicted tortures indiscriminately throughout Europe.† "For a thousand years it sat on the prostrate form of a great civilization and attempted to guide the course of events." ‡ "Although it may not be said that Christianity is responsible for the night of ignorance in which Europe wandered for over a thousand years, yet if not the sole cause, it was the chief and most ac-

* Andrew D. White, ex-president of Cornell, said "that by its persecution of Roger Bacon the Church did more to harm christianity and the world than had been done as a result of all the efforts of all the atheists who have ever lived."

† The Religion of Man, by Tuttle, p. 123.

‡ Ibid, 119.

tive agent in the production of the awful catastrophe." For during this period it held mankind in implicit obedience.* "The barbarians who followed were as plastic as children in the hands of the priests, and easily persuaded to substitute the Mother of God, and Christ for their peculiar deities." †

During the dark ages before the invention of printing the church was the source of most of the learning of the day. The Literature of Europe, shortly before the final dissolution of the Roman Empire, fell entirely into the hands of the clergy.‡

The people being ignorant and besotted, and their time fully occupied in obtaining a bare living, the priests found it to their advantage to keep the masses in this condition. Poverty begets ignorance, ignorance credulity, and credulity encourages a blind submission to the church.§ So ignorant were they in the Tenth Century that an entire army fled before an eclipse of the sun.‖

They have ever bitterly opposed the spread of education, fearing a loss of power and revenue, and a questioning of their interpretations of the Scriptures if the people were allowed to read and reason

* Ibid, 123.

† Ibid, 122.

‡ Buckle on Civilization in England, Vol. 1, page 222, part 1.

§ Buckle on Civilization in England, Vol. 2, part I, page 14.

‖ Sprengel Hist. de la Medicine, Vol. 2, page 368.

for themselves. From the time the Christians assumed control to as late as the beginning of the Sixteenth Century, we find but very few great men, due in part to the fact that the church regarded the study of God through his works as unorthodox, ungodly, and persecuted the scientists, who dared assert the world was round: that there were innumerable worlds besides ours and the like, even in Mexico, Peru, India, etc., the reign of the priest was one of terror in early days.

" The triumph of Christianity meant retrogression to anatomy as it did to all the other sciences. The popes were resolved above all things to detain humanity in ignorance." * " Every serious attempt that was made before the beginning of the Nineteenth Century to solve the problems of the origin of species lost its way in the mythological labyrinth of the supernatural stories of creation." † We will not wonder so much at the length of time that the people submitted to the tyranny of the church when we realize that personal initiative and personal responsibility are modern ideas.

The people had always consulted their priests and oracles, they were besotted and ignorant and were told that it was the Will of God. They fought and persecuted for two hundred years those who maintained the truth of the Copernican System (as well

* Riddle of the Universe, Haeckel, p. 23.
† Riddle of the Universe, Haeckel, p. 72.

Martin Luther denounced the theory of gravitation as taking away from the powers of God) and any opposition on their part was antagonism to God and hell fire was the reward of all who dare oppose him; the Anathema of Rome became the curse of the centuries. Revealed religion (their version) was the only source to draw from; to go to nature for facts was a defiance of churchly authority; whereas science has since given us the grandest conception of God and his works, far beyond the theologians.

The priest was equally ignorant and superstitious and even at a comparatively late date we find him cursing the winnowing machine because it was sacrilegious thus to employ God's agent, the wind.* Science was against God, they said, and scientists were disturbing factors. Has not Theology always maintained that revealed religion was superior to reason, and that the material man with his profane sciences was at enmity with God? †

Then came the Reformation and the formation of a protesting party, the ending of Feudalism.‡ And, thanks to the invention of printing a short time before, reading finally became general, the school-

* Non-Religion of the Future, pp. 98, 99.

† Light of Day, pp. 13, 14, Burrough's "That reason was a Rebel unto Faith," Sir Thomas Browne says: "Many things are true in divinity which are neither inducible by reason nor conformible by sense." Burrough calls Theology (orthodoxy) "the daughter of mythology."

‡ History of English Literature, p. 20, Spaulding.

master was abroad to help free the slave from priestly bondage and then to educate him, and so we gradually emerged from the gloom of the Dark Ages.* Haeckel says: "The spiritual tyranny of the papacy was broken in the Sixteenth Century by the Reformation."

Responsibility to one's conscience (in religion) was Luther's fundamental idea, the substitution of individual initiative for objective authority. At the latter part of his life he became so discouraged at the ignorance of the people that he said: "If I could reconcile it with my conscience, I would labor that the Pope with all his abominations might once more become our master. It is by severe laws and superstition that the world desires to be guided." †

The day for a religious faith founded on texts and symbols, since the Reformation is being quietly superseded by a moral faith founded upon the right of private judgment.‡

R. MacDonald in Mind, Health and Religion, says: "The dark ages came near crushing out the Church. The corruption of the age came in, the Church's ideals fell. Her priesthood became licentious. A righteous remnant came out and founded monastic orders. The monastry (which later became demoralized) saved the Church from disso-

* Riddle of the Universe, p. 23.
† Non-Religion of the Future, p. 193, Guyau.
‡ Non-Religion of the Future, p. 194.

lution, and kept religion from worldly and sensuous taint. Asceticism ruled. Their concern was to save the soul, the body is the great curse, in it all evil dwells. It possesses no good, therefore crucify it, starve out its strength.* Fast and pray; thru poverty, starvation, scourging and all conceivable denial it must be kept under. It and the world were wholly bad. Get away from the body and save the soul. It was a strenuous attempt to live the simple life."

This condition, however, was unnatural, and while it attracted the people for a long time by its lofty ideal, yet it failed as a working basis for them to live by, especially as the monks in later years became so debased themselves and the papacy so aggressive and self-seeking. It was an ascetic idea and narrow, and lost its charm when chivalry supplied another and more satisfactory ideal, and when, under the new intellectual impulse, the trades offered a career to so many and there grew up an educated class of laymen, poets, lawyers, merchants, clerks, etc.† Later on the knight forgot to be the defender of the poor, to whom he became even antagonistic, and finally "chivalry left to later ages the bitter inheritance of class prejudice, the contemptuous dislike of the well-born for the churl and the trader," ‡ and also the gradual rise of the industrial system

* Childhood of English Nation, p. 27.
† Childhood of English Nation, p. 229, 230.
‡ Ibid, pp. 217, 218.

helped to put an end to the social economy of Feudalism.*

Beauty and use ought to go hand in hand, "but the church in the past has always tried to separate them, making of religion a fearsome, repellant thing. Walk in the fear of the Lord, crawl and tremble and become as a worm, debase your manhood and become a hypocrite, such were the teachings of those early days." Wesley taught that the carnage now † going on among animals is the result of Adam's sin. Calvin taught that the nature of children is odious and abominable to God.‡ That there were very few who would be saved, the elect, and that they were favored not because they deserved it but because God willed it so. Jonathan Edwards called children young vipers, infinitely more hateful than vipers to God.

"Conceived in Sin, O! wretched State,
Before we draw our breath,
The first young pulse begins to beat,
Iniquity and death.
My thoughts on awful subjects roll,
Damnation and the dead.
What horrors seize a guilty soul upon a dying bed!
For day and night in their despite,

* Ibid, p. 232.
† Cosmopolitan Magazine, August, 1909.
‡ Institutes of Religion, VI, p. 229.

Their torment's smoke ascendeth,
Their pain and grief have no relief,
Their anguish never endeth.
Who live to lie in misery,
And bear eternal woe.
And live they must while God is just,
That He may plague them so."—Old Hymn.

Cotton Mather lovingly and fearfully impressed depravity upon his five-year-old daughter.*

Equally intolerant were the Protestants in their laws—the natural sequences of their thoughts on the subject. Cromwell persecuted those who differed with him religiously and put whole garrisons to the sword in Scotland. John Calvin had John Gust beheaded on a charge of attempting to overthrow the doctrines of the Calvinistic Church and Michael Servetus burned alive for denying the holy trinity.

Even in free America, Baptists and Quakers in Massachusetts " were fined, imprisoned, and burnt alive." " In Virginia all Quakers that disbelieved in the Holy Trinity and all persons that refused to have their children baptized were scourged, confined, and banished or put to death. In Maryland, disbelief in the Holy Trinity was declared to be a capital offense." Even in Pennsylvania, Penn's charter allowed no atheist to hold a public office and

* Diary quoted in Barret Wendell's Cotton Mather.

the Puritans at one time even tried to incorporate the Bible in the British Constitution.*

"The church denounced the drama, dancing and all forms of pleasure, forgetting that during the middle ages she had fostered it and that even Christ Himself had attended the wedding at Cana with its dancing and feasting accompaniments." † Believing, as church members did, that little infants were "conceived in sin and born in iniquity:" how did they ever have the courage to breed such "monsters" or did they in their hearts believe it? It was probably for this reason that they had to make the birth of Christ miraculous, divine, or otherwise, he would come under the category of the damned, for no holy child could be born in wedlock—the latter a necessary evil to be deplored said St. Chrysostom and that ex-rake St. Augustine.

Why did they not make Mary divine, and so get away entirely from gross humanity, but the Catholic Church is doing its best to supply that omission. But now we are beginning to assert the Godhead in man and respect him accordingly. Hereafter every time an ass ‡ brays we are not to mistake it for Gabriel's trumpet.

* Monks, Popes, etc., by John Alberger, pp. 353–356.

† St. Augustine said: "we were members of a fallen race living in a ruined world."

‡ "You are a child of the King, made in the image of your Father and destined to inherit the Kingdom of Heaven, which is within you," instead of the old "you are a worm

As long as we allowed others to guide us we were the creatures of their passions and of their interpretations. Religion, was, therefore, an appeal to our passions and our imaginations, not to our reason, and miracles were invented when the facts stated did not agree with the laws of nature, so forestalling all argument on the subject. As we advanced intellectually the change had to come; we had to think for ourselves and our religious ideas will be the better and deeper rooted for it. Religious toleration and advancement keep apace with betterment in social conditions. To show how great this latter has been, I quite from several well-known authors. It will better enable us to realize what difficulties there have been in the way of the people to the understanding of a more spiritualized form of religious thought, because the average standards have been so low.

Swift, in his Mind in the Making, page 74, says that piracy began with the openly patronized sea robbers of the Sixteenth Century and even in the Eighteenth respectable people were often found who were not averse to profiting from ventures of this sort. It was a period when men minted their courage.

of the dust, a child of the devil, conceived in iniquity and begotten in depravity. You are fit only for eternal damnation and you will burn in Hell unless saved by Grace." Eternal Progress.

The following notes are taken from Swift's Mind in the Making:

"During the early part of Elizabeth's reign the channel was alive with pirates, bearing letters of marque from various princes and Huguenot leaders." "Queen Elizabeth wore, in her crown, jewels that the notorious Francis Drake gave her, and created him a knight, when he had committed the most atrocious murders that even horrified his lawless crew." *

"The Governor of North Carolina was found to have profited from the famous Bluebeard's forays and yet these men had a very poor opinion of pickpockets and housebreakers." †

"In Germany, toward the close of the middle ages robberies were so common and so respectable that a cardinal of the Roman Church was able to say that all Germany is nothing but a robber's den, and among the nobility it is the most respectable calling." ‡

"From the Twelfth or Thirteenth Centuries until the Sixteenth, the law of the individual prevailed and personal contest was the method of judicial settlement." §

* Green's History of the English People, p. 415.

† History of Buccaneers, p. 82, Eugene Wiling.

‡ Geschicte der Deutchen Kutten, p. 276, Von der Geor Steinhausen.

§ Ibid, p. 276.

"Men fought for whoever paid them and when this occupation failed, or the compensation was inadequate, the enterprising ones joined robber bands or individually held up such as came their way." *

At one time some of the sons of the richest of London citizens used to maraud by night in the streets, killing often those they met, breaking into houses, etc.† The Anglo Saxons "were robbers on land and pirates on the sea. Their sin was drunkenness, their virtue chastity." ‡ Prince Rupert after his defeat by Cromwell took to piracy on the high seas to replenish his depleted pocketbook.§

Nor were the labor conditions any better even two centuries later, children from five and six years upwards were apprenticed to factory owners for seven years in England (the best of all countries for labor) were virtually slaves, wage slaves as they worked in close rooms for fourteen hours and over, and were given impossible tasks to perform and were whipped if they slept. It was not 'til 1819 that the age was raised to nine years, and not until 1825 that hours were limited to twelve a day for these little ones.‖ All this at a terrible cost of life and morality.

* Ibid, p. 128.
† Childhood English Nation, p. 238.
‡ A young man's Religion, page 18, McGee Waters.
§ Pathfinders of the West, p. 138, A. C. Laut.
‖ Social Environment and Moral Progress, pp. 50–51, A. R. Wallace.

At this stage of their social advancement, high ideals in religion or morality were beyond the understanding of the masses, and were openly derided. The people were ground to the dust by their superiors, and by their methods since they have intensified the class hatred begotten in early times from such examples of oppression as these. Many of the castles had besides a dungeon, a salaried torturer and executioner.*

* Social Environment and Moral Progress, p. 127, A. R. Wallace.

CHAPTER VI

It was only in our grandfathers' time that Mesmer was laughed at, even in the grave, but of late his teachings have reappeared under the fashionable name of hypnotism, so christened by Dr. Braid in 1877. Psychics were also sneered at then, but today are taught in such colleges as Harvard and Columbia. It is so easy to sneer—the man of lowest intellect can readily do it, and to his poor mind it conveys an idea of finality that is pleasing to him. No wonder that Professor Marvin, the noted alienist says: "In dissecting human brains, nothing has more thoroughly impressed me than the poverty of thinking, which characterizes the average cerebrum." No wonder, also, that surrounded by such unintelligent masses, to possess genius means isolation only too frequently for the possessor. Intellect, however, is gradually gaining the ascendency, though feeble its power in many of us as yet, and it will finally dethrone the passions and imagination, by which we have been governed in the past.

Our senses have ever been unreliable guides, and it could not be otherwise, when they are themselves so defective, as the scientist has proven to us. Sci-

entists claim that all material forms * are but differing rates of vibration of one universal substance—ether; and our senses recognize only certain rates of etheric vibrations.† All over and below these rates our senses do not cognize, and we must therefor be dead to a world of happenings about us. Thus: "The drums of insects' ears, their tubes, etc., are so minute that their world of sounds probably begins where ours ceases. We begin to hear such vibrations as continuous sounds when they equal thirty per second, the insect probably beyond three thousand. The bluebottle may thus enjoy a whole world of exquisite music of which we hear nothing." Professor Huxley says: "If our ears could catch the murmur of the currents whirling in the numberless cells which make up every tree we should be stunned as with the roar of a great city." ‡

The larger part of every created thing is composed

* Science says the earth revolves at the rate of nineteen miles a second and is round, yet our senses stoutly affirm it is flat and motionless. The greatest forces of nature are the most intangible to the senses. Thought the greatest power of all, and so is electricity, etc. "Man began by reasoning on the reports of the senses, unsuspicious of error, afterwards came others who began to question the accuracy of the senses. Lastly came those who denied that accuracy altogether." Biographical History of Philosophy, p. 97, Lewes.

† "Nothing rests, everything moves, everything vibrates" the Kybalion.

‡ Childhood of Religions, by Clod, p. 37.

of three gases, oxygen, hydrogen, and nitrogen, each of which by itself is invisible, tasteless and without smell.*

Between sound and heat are a lot of vibrations we never hear. "The differences in rate of vibration produce different colors. Thus the first color registered by the sight is a dull red, about four hundred billions of vibrations per second; more yet a clearer red, then an orange, a yellow, green, blue, indigo and then a violet, the latter being eight hundred billions vibrations a second. But lower than dark red and higher than violet are to be found light rays invisible to the human eye, the ultra red and ultra violet respectively. These may be registered by instruments, however. We do not see the photographic rays, sunburn rays and X-rays are only visible by an instrument." †

Our five senses we know grew from one to five, as they were needed sufficiently to be followed by a strong desire and need for them and a divine unrest and groping for them until they appeared and were finally perfected, and the process is still continuing. Is it not therefore a logical sequence, as this has been going on for ages, that other senses will develop and we will need them if being part of a perfect whole we are to develop the God within?

* Ibid, p. 40.

† Short Chapters on Science by M. M. Williams. Our recognition of colors have expanded wonderfully of late years.

Why should not man, who is becoming more spiritual, gradually come into the possession of a psychic sense, that would open up to him perhaps another world? The desire is fast growing within us (probably foreshadowing what is to come) and surely under the law of demand and supply the means of its gratification cannot be far off.

Prof. William James, in his Varieties of Religious Experience and Du Maurice Bucke, in his Cosmic Consciousness, and others claim that we are developing a sixth sense that will connect man with the spiritual plane of existence.

"Many of the leading thinkers, especially among university educators, now admit the existence of a sixth sense in the human mind, which is nothing less than the power to discern different phases of the subjective or unseen. This sixth sense has nothing to do with the mystical, and as generally understood, has nothing to do with the unseen world. The sixth sense is simply the finer preceptions in man. In brief, it is an extension, so to speak, of the most delicate, the most penetrating and far-reaching faculties in the human mind, as we advance in civilization." *

We are drawing upon the unseen constantly, for instance for our music, our poetry, our ideals. Consequently, we live very close to it, and therefore why

* Progress Magazine, September, 1910.

should we not sense it more keenly than we have? Science assures us that we may to-day be dwelling in a world filled with other people, yet not know it. Where the rhythm favors, she says, bodies can pass freely through each other. Jevons, in Principles of Science, says: "For anything that we can know to the contrary, there may be, right here and now, passing thru us and this world, some planet invisible to us, with mountains, oceans, lakes, rivers, cities and inhabitants." Dr. Young says: "There are worlds, perhaps, prevading each other unseen and unknown in the same space." * Surely it must be intended that some day we should see and know these things and benefit thereby.

The Minneapolis Journal, February 3, 1909, says: "Ether fills all space that is not occupied by heavenly bodies, and thru it they travel without friction. Yet it is denser than any known material and more rigid than steel. (Yet our imperfect senses do not cognize it.) It is also enormously elastic for it transmits light one hundred eighty thousand miles a second. We postulate ether, we do not demonstrate it. We have not seen or felt ether. We have never come in contact with it or an atom, a molecule or an ion of electricity, nor has the greatest telescope ever shown it. We define them to exist by an intellectual process

* Prof. J. P. Conklin in Chemistry and Religion.

only (the whole theory of chemistry is built on the existence of atoms of ether). Yet some scientists still say do not believe what you cannot see or hear. The mind is here seen to act direct, without the use of its agents, the senses, and so the mind postulates a continuation of life hereafter."

None of the inanimate qualities transmitted to us by the senses exist in Nature, for this world is absolutely quiet and devoid of these qualities. It is only when certain delicate nerves are touched in a living being, and vibrations start up communications with the brain, that color, sound, odor, etc., exist. Remove the brain or dull it sufficiently and they all cease. Coming, as they do, second hand to us, it is no wonder that our impressions of these qualities are defective and that we so often follow the shadow, mistaking it for the substance.*

Space and time are creatures of the physical world, they do not exist in the mental realm or with God. Gradually as he ascends higher on the intellectual and spiritual plane, man is taking cognizance of things he never dreamed of before. This will involve the enthronement of a spiritual in the place of a material consciousness. The intuitive faculties will act direct, and the God within will express himself then unerringly.

* "In some cases where the sense of touch has been greatly developed, the nerve matter in the ends of the fingers closely resembles the gray matter of the brain."

At this stage will undoubtedly occur a spiritualization of the physical that will refine it greatly and make of it a thing of beauty, for the God within will show more plainly, especially in man's smile and the love-light from his eyes. His vision of the world itself will also become keener, and he will see in it spiritual beauties that he never dreamed of before. Then also will he plainly realize that he has heretofore mistaken too often the shadow for the substance, that everything physical is simply a reflection of the spirit within and he will read correctly the messages the senses transmit. If we could compare man of the Thirteenth Century, brutish and bestial, with man of to-day, we would readily see that this transformation has already progressed considerably.

CHAPTER VII

OUR subject title is so comprehensive that we needs must discuss a multitude of subjects and now having devoted as much space as we can afford to the historical aspect of our subject, we will pass on to another phase, the conscious and subconscious mind. Professor William James of Harvard (deceased) says: "The subconscious self is nowadays a well accredited psychological entity."

Man's mind functions on two planes, the objective and subjective, conscious and unconscious, or voluntary and involuntary, whichever we prefer to call them. "The subconscious mind exists independently of any specialized organ though its main seat of operation seems to be directed from the Medulla Oblongata or the spinal cord. It antedates the brain by millions of years, is the result of organic evolution, the seat of instinct and intuition and is perhaps a part of the universal spirit individualized, the soul of man perhaps." * It records all that man

* Evolution of the Human Soul, Andersen: From the subconscious comes clairvoyance, clairaudience, telepathy, prevision (the power to transcend time), telekmisis (the power to influence physical objects without physical con-

has ever seen or heard or read, and suggestion is the key that opens up its treasures; is constantly susceptible to control by suggestion; that it is incapable of inductive reasoning; that it has control of all the functions, conditions and sensations of the body, says Hudson. He also says the subjective mind is the soul.*

The subjective receiving suggestions from the objective opens up a vast field for the improvement of man in the future, a field that so far has been sadly neglected. The conscious mind located in the brain cognizes happenings and passes its knowledge on to the subconscious to be stored there for future reference. Its highest function is reasoning.† So man's every act, his thoughts even, register in the subconscious mind and there go to form character. Nature does its greatest works with infinitesimably small agents so is character evolved out of the little happenings of life.

The great decisions of life rest entirely on this substructure. We are, therefore, the result of previous thinking, and of the thought of our ancestors as well. Health and disease are often the result of these past or present thoughts, passed on to the subconscious self and exhibiting themselves later in

tact), and self-projection (the power of a man to make himself visible at a distance). Ibid, p. 64.

* Hudson's Law of Psyphic Phenomena, pp. 25, 26, 29.

† Evolution of the Human Soul, Andersen.

health or sickness. Hence the vast importance of guarding one's thoughts, especially as all acts are the result of prior thinking.* The subconscious self is in touch with the source of all spiritual power, all knowledge, and there man is potentially divine.

Originally all mind was subconscious, and it took ages before it became conscious of itself and acted on the conscious plane, thus allowing the power of choice on man's part and making him a responsible creature, eventually controlling his own fate, as previously stated. The objective mind creates the desire, the subconscious expresses it.

In our subconscious are recorded our past lives and present and the myriad stages of evolution that have taken place. When the conscious mind can draw freely upon the subconscious, may we not then look back upon the past, and review our lives in the different periods of our evolution? Also may it not be possible that from this source the genius draws his inspiration, he having made a better connection with his subconscious than we are capable of? The one is the world of experience, the other the world of self-consciousness, according to Fichte. In Hypnotism, the subconscious

*The subconscious you never realize, yet psychologists say that only five percent of our mental processes are conscious, the rest are the result of habits acquired through the ages and acting through the subconscious self. To get the best results these two should act in unison.

mind is acted upon by the conscious mind of another.

Telepathy or thought transference from one mind to another gives an exact expression of one's thoughts whereas speech is faulty and when in general use, as being the best in time it should be, will prove to be the means of the greatest moral uplift, that we have ever experienced. When everyone's thoughts can be read, we will all start in to purify things at the fountainhead. We will then cease to have thoughts that we are ashamed of, and deceit, lying and uncharitableness and all crime will then be things of the past, as will most of the misunderstandings between man and man. It seems reasonable to suppose that this may be the means of communications of those in Heaven.

To show that animals have this telephatic power better developed than man. Walter Atkinson, in Mind Power, tells of an ant taken prisoner and confined on the inside of a building sixteen inches thick. The ant's friends congregated on the outside of the building, opposite to where he was and when he was moved to different parts of the building they would always gather outside and exactly opposite to him. Atkinson also cites the case of two foreign moths introduced into England. One escaped many miles from the resting-place of the other, and the latter was taken away on a railway journey. This one, a female, was put in a small cage and left out that

night and in the morning the lost male was found clinging to the cage.

I quote the following from Progress Magazine for September, 1909: "In the Eighteenth Century all sorts of heretical schools became popular, a natural reaction from the excessive religious fervor of the previous years, and the American and French Revolutions shook old ideas. During the Nineteenth Century the advances of physical science made still further inroads into the orthodox teachings of the past. Men like Darwin, Huxley, Tyndall, and Spencer began to exert a remarkable influence upon the public mind, and orthodoxy was put square upon the defensive in a manner never before known.

The higher criticism of to-day goes further than the infidelism of 1850. The theory of Evolution and Descent of Man, upsetting as it did the theologians' miraculous creation of man, broke down many of the old barriers and the works of Spencer and others tore down still more,* and a strong tendency toward materialism set in, which many supposed was destined to sweep before it all the old line of defenses of orthodoxy.

But strange to say, toward the close of the

* "The recognition of these two facts—that there were millions of heathen and that this universe was a very large place (and the earth a mere grain of dust in it)—really upset the old theology." Free Thinking and Plain Speaking, p. 105, Stephen.

century a reaction took place, the old religious instinct, and the desire for spiritual things has not been destroyed and the tendency toward materialism ceased and to-day materialism sinks "into a crude disbelief in whatever lies out of the senses grasp." Also "Materialism in the proper sense of the word has died because it is too absurd a doctrine even for philosophers." * LeConte says: "Atheism is the most illogical form of metaphysics. The laws they formulate must necessarily imply the existence of a lawgiver, call him force or God as you prefer." Science made a great stride when it no longer demanded as proof something which could be shown to the senses and when it accepted as well the truths of psychology. The soul of man and its relations to its maker, God, the basis of all religion, cannot be tested by the senses alone; also consciousness, personality, memory, inspiration, etc., are all unprovable by chemical analysis.†

"But the pendulum in its backward swing did not carry popular thought back to the old orthodox standards; these had been discarded once and for all. There was a need for a new set of conceptions,

* Free Thinking, etc., p. 102, Stephen.

† No longer do we believe with Schopenhauer that annihilation is the only hope of humanity. "The reaction against skepticism came through transcendentalism; it stemmed the tide." Transcendentalism in New England. Frothingham, p. 188. "It also affected the orthodox christian interpretation," p. 107.

the old did not satisfy; and the demand created the supply, and hence the present condition of things. Filling the vacuum created by the evaporation of the old orthodox dogmas, we find the ideals of ancient Greek philosophy mingling with the still older teachings of the Hindu and through all is heard the note of mysticism, which has ever prevaded human thought in every religion, every time, and every race."

The discarded and long reviled teachings of the Gnostics, that body of Christian mystics, have arisen again and under new names have found popular favor in the minds of the public of the Twentieth Century. The teachings of the old Hindu Vedantism, given a new impetus by Emerson and the Transcendentalists, find a prominent place in the advancing thought of to-day.

Max Mueller and Rev. Chas. D. Briggs, both great church authorities, assert that inspiration from God was not limited to Hebrew prophets or Christ and his disciples. Even bigoted St. Augustine says: "There is no religion which amongst its many errors does not contain some real divine truths." *

"Plato and others have sprung into favor. Materialism has been shown the door for the time being and advanced Idealism has taken the center of the field of human philosophical thought. Yes, not only

* Evolution of Religion, p. 86, Bierer.

advanced Idealism but even a rarified Pantheism—Idealistic Pantheism, not the crude Pantheism, which insists that Deity is but the total of natural objects and forces—but the higher phase of Pantheism which insists that Deity is manifested in all natural things—the doctrine of the Immanent Deity; and this even in its most idealistic sense for the advance wave of modern philosophical thought, certainly holds to the idea that the universe is in realty an idea or a series of ideas in the mind of God." *

No religion in the author's mind is acceptable that cannot stand the severest scientific and philosophical analyses together with the test of the ages. Truth

* "The movement really began one hundred years before when the hold of Calvinism was suddenly shaken and weakened, and which brought the New England mind to a new interest in Armenianism and Arianism, and which served to prepare the cradle for Unitarianism, which was afterwards born. Transcendentalism was the natural spiritual child of the great spiritual unrest, which had preceded it by about a century and which wrought a great change in religious and philosophical thought and ideals in New England, which section undoubtedly at that time was the intellectual center of the country. It was the offspring of liberal Christian thought combined with Neo-Platonism, Oriental, Religious and Occult philosophy. It was perhaps nearer akin to what philosophy calls mysticism than any other one form of thought. Emerson holds that God is the universal substance from which the Universe is formed, which holds the mind of all; the universal spirit which is immanent in all men." Progress Magazine, October, 1909.

alone can meet the requirements and religion must of course be true. Much of Orthodoxy, as we have known it in the past, cannot and must therefore be cast aside,* and the sooner the better for error only impedes progress. What the brightest minds in the world past and present have proclaimed as truth has been gathered together under the name of New or Advanced Thought, not as taught by everyone but by the wiser few, for there are many ideas expressed under this term that are simply the stupid vaporings of shallow minds.

In the Nineteenth Century, America had reached the stage in her religious development when Puritanical doctrines had long ceased to satisfy and something else was needed.

Emerging from the selfish age, we were entertaining the idea of the brotherhood of man and our love for him was prompting us to reject the theory of hell fire and eternal damnation for our fellow-man, our brother. The doctrine that we are slaves scourged by an outraged taskmaster became revolting to us. In consequence † to-day all

* "A distinctive modern theology has begun to supersede the Medieval and to square religious thinking with modern learning." Introductory to Getting Together, Rev. J. M. Whiton. "Consciousness is a manifestation of the eternal energy within us and it is to this consciousness we must go for any understanding of God."

† Philip Brooks, himself a clergyman, said: Spiritual Significance, by L. Whiting, p. 270. "The world religions

religions are now in the scholar's crucible, from which they will come out purer and stronger for having been purged of medieval myths, dogmas, false teachings and creeds of all kinds.

Man made creeds and material idols, begot by ignorance have ever been two of the greatest stumbling-blocks in the path of spiritual progress. They will be stripped of the parasitic growth of ages, a growth which in many cases may have been adopted for the sake of expediency and utility but which has now lost all elements of utility and being false greatly retards religious expansion. Not until this is done will we have a religious belief that will stand the test of absolute truth, and not until then will man's religion be carried into and become a part of his business and social life and the golden rule prevail.

Do not be limited in your religious thoughts as you have been by the edicts of Councils and Synods, the bulls and edicts of popes, the statements and writings of bishops, priests, and ministers coming out of the shadowy past of the Dark Ages when man (viewed in the light of to-day) was ignorant and superstitious, fanatical and revengeful and

have failed and are failing to-day. They have been too much either mystic exaltations or hard methods of economy. Very surely there is something better which they might be by being both. Such the complete religion must be when it is perfectly revealed."

often with marked criminal tendencies of the past ages.

Of what use is our intellect and the learning bequeathed to us by past ages if we cannot under the stronger, purer light of our time discuss and reason these things out for ourselves? In the light of modern knowledge we have changed our viewpoint and old interpretations are no longer tenable.*

Ex-President Eliot of Harvard, speaking of the coming religion says: "The New Thought of God will be its most characteristic element. This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, and the modern physicist's omnipresent and exhaustless energy, and the biological conception of a vital force. The Infinite Spirit pervades the Universe just as the spirit of a man pervades his body and acts consciously and unconsciously in every atom of it. The Twentieth Century will accept literally and implicitly St. Paul's

*The despotism of dogmas and the disturbing influence of unchanging creeds made Prof. Williston Walker assert of the Eighteenth Century that "while religious service was largely attended in America, it was due only to habit and external formality, the spirit had departed," and it is true of to-day; how few really enjoy going to church? Prof. Elliott says: "Character is the test of any religion." It should be and is its supreme requirement. If so, and it seems reasonable, can we not improve greatly in our present teachings? The female of all animals, including man, retain primitive characteristics longer than the male; therefore, woman clings longer to her faith than man.

statement " In Him we live, and move, and have our being " and God is that vital atmosphere or incessant illumination. The new religion is therefore monotheistic. Its god being the one infinite force, but this one God is not withdrawn or removed but indwelling and especially dwelling in every living creature.

Harold Bolce * says that the professors of the great universities are all teaching that a " New Revelation is quickening this age." He says that Prof. R. M. Wenley of Michigan, claims that we have every reason to anticipate great changes; also Prof. Browne of Boston University says that the new religion will not deal with signs and wonders. President Hadley of Yale, claims that the new morality opens to man the opportunity of choosing the unselfish side. Bolce says: " The professors believe that the mightiest movement the world has witnessed is now under way—a movement destined to sweep away the mass of ritual which has kept man from a clear vision of God." " Our new teachings must be less academic and more practical, less ritual and more works, less theology (theorizing) and more practical everyday religion."

From 1830 to 1850 occurred this change in our religious aspect that has since entered into and considerably changed the line of religious thought of

* Cosmopolitan Magazine, August, 1909.

our Christian nations. Ralph Waldo Emerson, that prince of Idealists, was its chief exponent and since his day it has been somewhat changed and greatly strengthened by discoveries in Psychology and the spiritual phase given to the doctrine of evolution by later writers.*

Transcendentalism, as we now define it, means the temple of the Living God in the Soul.† Needless to say, the movement met with fierce denunciation from the Press and the Pulpit.‡ Those who have conceived and carried out great ideas always have been laughed at. Benjamin Franklin's paper proving the identity of lightning with electricity was the subject

* "Channing, Ripley, Emerson, Margaret Fuller, Brownson and Hedge were all members of the Transcendental Club formed for the discussion of Pantheism, Mysticism and kindred subjects and Theodore Parker and others contributed articles to their organ, the Dial, Kant, Jacobi, Fichte, Novalis, Schelling, Hegel, Schlemmacher, de Witte, Madame de Stael, Cousin, Coleridge and Carlyle taught German Transcendentalism. . . . . Her poets (Germany's), her artists, her musicians and her thinkers have been more or less Pantheists. "Biographical History of Philosophy, p. 709, Lewes. Kant's Critique of Pure Reason, as well as his other critiques contained the germs of the Idealists theories of the Nineteenth Century." History of Philosophy, p. 475, Weber.

† "Know ye not that ye are the temple of God and the Spirit of God dwelleth in you?" St. Paul aslo says that what may be known of God is manifest in man.

‡ History of Philosophy, Weber.

of great merriment at a meeting of the Royal Society.*

Harold Bolce † says: "That the college professors subscribing to doctrines identical with or akin to the philosophy embraced in the New Thought Crusade, in the Emanuel Movement, and in Mrs. Eddy's postulates, are not carried away by sudden mania but are studying new forces in religion, just as they experiment to determine new reactions in chemistry, is evidenced to the student who gives attention to the contemporary academic gospel."

New Thought is a return to the Idealism of olden times, as taught by Confucius, Krishna, Buddha, Christ, Socrates, Epictetus, and others. It is only within the last fifty or sixty years that the leading Hindu works have been translated into English, yet the evidence is indisputable that some of their ideas must have reached western minds.

Eternal Progress for December, 1909, says: "Max Mueller and Paul Druessen have borne evidence that in the Vedas and the Upanishads may be found the seed thoughts for every philosophical conception that the western mind has ever evolved. Victor Conscius says that India contains the whole history of Philosophy in a nutshell. Sir Monier

* "Idealism has been laughed at, written at, talked at, shrieked at. That it has been understood, is not so apparent." Biographical History of Philosophy, p. 549, Lewes.

† Cosmopolitan for July, 1909.

Williams says: "Indeed if I may be allowed the anachronism, the Hindus were Spinosites more than two thousand years before the existence of Spinoza and Darwinites before Darwin and Evolutionists many centuries before the doctrine of Evolution had been adopted by the scientists of our time." Prof. Hopkins says: "that Plato was full of Sankhyan thought worked out by him but taken from Pythagoras. Before the Sixth Century, B. C., all the religio-philosophical ideas of Pythagoras were current in India." Christ is without doubt the greatest idealist that ever lived. He gave up his life for it, and no one, not even the disciples could understand him.

The main points of the new interpretation are an omniscient, omnipotent, omnipresent power—the creator of all things. Being omniscient he knows all and all knowledge therefore comes from him. As he is omnipotent, all power is his; therefore all manifestations of power whether for good or evil are manifestations of him. He is omnipresent, therefore present in all persons, atoms and spirits, in all places and at all times and if he is present everywhere, therefore there is room for nothing else, so everything must be a part of Deity—a part of a mighty whole—and so are all related.* So

* Advanced Course in Yoga Philosophy.

science claims there is but one substance, one force only manifesting differently.*

God is omniscient, all-wise, all-knowing, that he is the sum total of all knowledge and therefore must act wisely and justly for knowing all, he cannot

*The ideas embodied in this note are from Advanced Course in Yoga Philosophy, Vol. 2, pp. 256, 287. "All philosophers, metaphysicians, scientists and theologians agree there is some cause for all the phenomena of the world, an ultimate, absolute first cause only, and it comprises all there is or ever will be, for it is all. Everything else is but a part of it, a manifestation of it, related to it. The metaphysician calls it mind, the philosopher life, the scientist force or energy and the theologian God, and as each is searching for the same thing, they must all in time agree, as there can be only one true solution—one absolute. It is omnipresent and if it is all there can be no place outside of the all. It must be everywhere—space, time, matter, mind, energy, etc., all are but relative manifestations of this absolute. If the absolute is all, it must be omnipotent, possessing all the power there is, for there is no other source from which power can come. It must also be omniscient, knowing everything, for it is everything. The absolute must be eternal without beginning or end. If it had a beginning it must have preceded from something else and therefore be not an absolute but a relative. It would mean cause back of cause ad infinitum, for everything must have a cause and it is easier to conceive of a causeless cause the absolute than cause after cause forever. There can be no cause outside of the absolute for there is no outside, the absolute being omnipresent. If cause and effect were infinities there can be no beginning, and a thing without a beginning can have no cause. Cause and effect are relative terms, not necessary to the absolute, we create them because we cannot grasp the idea of the

make mistakes; therefore to him we must go for all knowledge and which has existed from all time and which we simply attract and call our own.* We behold his manifestations in matter (substance),

absolute, as we also create time and space. The absolute thinks in terms of infinity and eternity. The absolute is indivisable because it is all, the whole thing. We may speak of a part of the whole but it's simply our limitations. All parts so-called are in touch with the whole and all is one. It is unchangeable because it cannot change without losing itself and this is inconceivable. Being perfect it cannot be improved upon. There is no outside, nothing that can affect it in any way and being everything it cannot change into anything else. Cause and effect cannot affect it, being relative only, mere tools of the absolute. That which is not absolute must be relative (an imperfect, incomplete view or aspect of the whole thing), be related to it or else nothing at all. Man himself is absolute and relative, the Spirit in him, the real self is absolute and it is surrounded by the relative as matter, energy or force and mind. These are the three great manifestations of the absolute which itself is unmanifest. These, the Yogi say, however, are not really three manifestations but only three phases of manifestations, matter being a grosser form of energy or force, which in its turn is a grosser form of mind and this latter in its most sublimated form reaches the plane of spirit. Advanced scientists are now realizing that matter must be a grosser form of force but are not so advanced as yet to realize that mind in its sublimated form reaches the plane of spirit. Matter must have always existed, as it could not have been made out of nothing. Also it can never be destroyed, as something can never become nothing."

*I would advise all students to read the Yoga Publications of Chicago. Advanced Course in Yoga Philosophy, Vol. 2, p. 160.

force (energy), mind (intelligence), and spirit, and our preception of him is limited to these phases of his manifestation; the absolute, we can never see. "Lift the stone and thou shalt find me, cleave the wood and there am I." The blade of grass growing represents matter, force, and intelligence, all manifestations of God; therefore is God present and directing the growth of the tiny blade of grass as well as the individual.*

The indwelling immanent God (hence all reform comes from within) in living men an ever-present friend and helper as against the miracle working deity. The father as against the austere ruler, as sovereigns become less potent with us so the analogy of God as a sovereign (and a despotic one also) is being superseded gradually by the idea of God the Father. We are growing better and the measure of our growth is the changing conception of our god. We are changing the political sovereign for the more spiritual conception of the father.

That everything is one thing and that thing is God. Seneca says: "God is near you, with you, in you: there dwells within us a holy spirit, the watcher and guardian of all we do, good or bad; according as we deal with Him does He deal with us." "Above all things reverence your-

* Advanced Course, Yoga Philosophy.

self." Pythagoras. "But God is within," * and He all good,† and that man's powers are those of God's and that he is a potential God, that he must act in unison with the whole of which he is a part, and therefore have at his disposal that universal energy and power which is of God and therefore irresistible; that his real heredity is from God and His (God's) environment is the one that will count in the end; that he is in touch with all nature, between whom and himself there is a common kinship, having the same father. "It is only the man who thinks he is divine that is going to measure up to the statue of a perfect man." ‡ "He called them Gods unto whom the word of God came."

As the seed has within itself all the possibilities of the tree, so man, God's greatest creation § is not a

* Discourses of Epictetus, p. 49, Antonius (111–5) says this. "The God who is in thee." Ibid, 49. "The spirit beareth witness to our spirits that we are the children of God." The Greeks believed in an indwelling God in the early Christian centuries, and it was a cardinal point of the Stoics as well. Christ says: "The Father that dwelleth in you, he doeth the works." St. Paul says: "It is the God that worketh in you, both to will and to work for his good pleasure."

† "The riddle of the universe is understood, only by him who feels that God is good." Whittier.

‡ In the Sunlight of Health, p. 66, Patterson.

§ Sir John Herschel says: "We have evidence of a thought, an intelligence working within our own organization, distinct from our own personality." Liebnitz claimed that everything from an atom up was a soul. The poet

sinner and a failure, that such an idea is a reflection on the power and wisdom of God but that he has within himself all the possibilities of his creator and of the constituents of the earth which he inhabits. He has the body of the animal but the soul is of God. In order to live on earth man must have a physical body composed (as it is) of animal, vegetable and mineral constituents in order to keep in touch with his surroundings; also back of these must be the spirit which pervades everything and directs all. The belief that God's method of creation is the method of evolution also.

It is religion as Christ taught it minus the dogmas and creeds that have grown up around it and deprived it of much of its spirituality. What

Masnan Jalahe 'd Din, of Balkh (A. D. 1207–73), says: "Because he that is praised is, in fact, only one, in this respect all religions are only one religion." "Said I not ye are Gods?" "All sons of man are sons of God, nor limps a beggar that is nobly born, nor wears a slave a yoke, nor Czar a crown; that makes him more or less than just a man." Grant Allen says that the universe known to us consists wholly of mind and matter is a doubtful, uncertain inference of human intelligence. President E. Andrews of Brown University says: "Daily more evident is it that matter is not primordial but a function of spirit." Dr. S. R. Calthrop says: "Matter is a mode of motion of spirit." Don't Worry, by T. F. Seward. "If a man should be able to assent to this doctrine as he ought that we are all sprung from God in an especial manner and that God is the Father both of men and gods." Discourses of Epictetus, p. 12.

distorted ideas are the following taken from Articles of Religion of the Protestant Episcopal Church? Art. 11. "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith and not by our own deservings." Art. 13. "Works done before the grace of Christ and the inspiration of His spirit are not pleasant to God forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace or deserve grace of congruity, yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not that they have the nature of sin," and this however noble the deed.

Matter may take upon itself a thousand forms,* each one higher than the preceding, but all progress comes from the unseen, the Spirit back of it. All material things are the outgrowth of unseen spiritual forces. "Matter and Force do nothing of themselves; it is the working of a power, which reveals itself in higher and higher forms until it shows forth as spirit within our consciousness." † "The Universe is a harmonious whole,

* The chemical composition of the diamond, lampblack and charcoal are practically the same; oil of roses and coal gas are each composed of four atoms of hydrogen and four of carbon, their sole difference is their rate of vibration.

† Christian Theism, p. 224.

the soul of which is God." ‡ "All that exists or all that seems to exist is only Brahma." †

Man's limitations are those he creates in his own mind from want of knowledge or fear, the latter the result of past experiences. Christ said: "God is Spirit," also "that ye are the children of God," therefore spirits (not bodies). Even Voltaire said: "God we must look for in ourselves alone, if he exists the human heart is his throne." These two things are mingled in the generation of man, body in common with the animals and reason and intelligence in common with the gods." ‡

Athanasius said: "Even we may become gods walking about in the flesh." Gautama said: "People are in bondage because they have not yet removed the idea of doing away with all sense of separateness." The Hindus hold that all souls are a part of Brahma's spiritual nature individuated by their connection with bodily forms.§

We are a part of God manifest in the flesh, as is all life and energy, and being a part only are therefore never the equal of the whole. And all nature is but a manifestation of Deity; being gods our brothers likewise are gods and we are all part of one whole; injure a part and you injure the whole,

* Keplar.
† Ancient Religion and Modern Thought, p. 145, Lilly.
‡ Discourses of Epictetus, p. 13.
§ Ancient Religion and Modern Thought, p. 144, Lilly.

and this reacts on you personally. Jesus recognized the divine paternity * that we all share when he said to those who told him that his mother and brothers waited without: "Behold my mother and my brethren," stretching out his hand towards those gathered about him, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother."

The new conception of religion does away entirely with those goblins of the past, chance and miracle. It gives a philosophical, scientific religion

* "He has made of one blood (life) all people who dwell on the face of the earth." "The fullness of the Godhead is in every soul." Genesis. Jesus says: "He that hath seen me hath seen the Father." An early Christian father said: "He that hath seen his brother hath seen his God," meaning in each case the Divine within which is the real man—the ego. "Be ye therefore perfect even as your Father which is in heaven is perfect." So "God created man in his own image, in the image of God created he him." Genesis, 1:27. "And the Lord formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Genesis, 2: 7. "Man is of divine origin and his destiny is to become the image of God." Child and Child Nature, Buelow, p. 13. "There is not a single product of nature that does not pass into man or at any rate stand in relation to him. Ibid, p. 14. "There is iron in his blood and chalk in his bones." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John, 3:1. "And hereby we know that He abideth in us by the spirit which He hath given us." I John, 3:24.

instead of an appeal to our emotions and recognizes that our ultimate aim in life is happiness, but that can only be attained by working for the advancement of the whole, of which each individual is a part; that heaven and hell are states of mind and not places, if God is within there must heaven be also and that there is no penal settlement in the next world, our reasoning now assures us.*

That our life is one with the Divine and true wisdom, therefore consists in our expressing in our daily life God's thoughts and acts—to cease walking in darkness and be guided by the light from within. Man is destined to communion with God, his longing for something better proves that and why should he not aspire to partake of and understand the highest? †

Emerson says: "The lesson of life is to believe what the years and centuries say, against the hours to resist the usurpation of particulars, to penetrate to their catholic sense. It teaches spiritual monism, the inherent unity of everything, of one divine will as is shown in mind and matter." Wallace, LeConte in his Evolution and its relation to Religious Thought, Henry Drummond,

* "He that enters the service of mankind has entered the service of God." "He that loveth not his brethren how can he love God?" "The heaven ye seek, the hell ye fear, are within ourselves alone." Whittier.

† Child and Child Nature, p. 21, Buelow.

in his Ascent of Man, and Sir Oliver Lodge, hesitate not to introduce a divine life power into their biological origins." * Centuries ago a mystic wrote "What'er thou lovest, man, that to become, thou must,—God if thou lovest God, dust if thou lovest dust." "All are but part of one stupendous whole, whose body nature is and God the soul."

"Man and everything animate or inanimate has been evolved out of condensed cosmic matter, and the progress is continuous from elements to mineral kingdom, from mineral to vegetable, from vegetable to animal kingdom." †

* Mind, Health and Religion, by Robert MacDonald.
† Evolution of Human Soul, p. 147.

CHAPTER VIII

We lean on God too much—the result of old teachings and our former weakness—whereas it is time for us to realize that we ourselves are gods with stupendous powers and capabilities at our command. You are man limitless. Expand your thoughts, exercise your intelligence and you will develop these hitherto unknown powers. What you believe, you are. If you are an emanation of God, made in his image, both spirits, therefore communion with God is possible; is what would naturally take place.

Call it Energy, Force, Spirit, God—what we will, we must admit that there is something from which we all emanate. "The fact that you are here is all the evidence you need to prove this to yourself. We know it is an intelligence because I am intelligence and could only come from another and greater intelligence. Life cannot come from a dead thing; intelligence cannot emanate from a dead thing." Plato, Aristotle, Heraclitus, and most of the philosophers taught monism, and the scientists are fast dropping their division into

elements and are teaching it, either from a scientific or a spiritual basis.*

One of its fundamentals is to "know thyself." † Many of the old philosophers spoke of the soul as a living organism conceding to the mineral world the notion of a living force, claiming that everything was but a material manifestation of spirit; that spirit begat force and force matter and thus God showed Himself as a creative energy. And to this line of thought are coming the scientists of today.‡

The new interpretation is only new in its application of certain Idealistic, Monistic, Pantheistic principles to everyday life and use. It is a practi-

* Review of Reviews, April, 1909, quotes Alfred R. Wallace: "Neither Darwinian nor any other theory in science or philosophy can give more than a secondary explanation of phenomena. Some deeper power or cause has to be postulated. . . . . So that even the extreme monists, such as Herschel, are driven to the supposition that every ultimate cell is a conscious, intelligent individual that knows where to go and what to do; goes there and does it . . . . . beyond and above all terrestial agencies, there is some great source of energy and guidance which in unknown ways pervades every form of organized life and of which we ourselves are the ultimate and preordained outcome.

† Socrates old motto.

‡ Hibbert Journal, Jan., 1905—Murtle Lecture, by McKendrick; Evidence of things not seen by J. A. Fleming; Soul of Man by Dr. Carnes; Introductions to Comparative Psychology by Prof. Lloyd Morgan; Writings of Sir Oliver Lodge, etc.

cal interpretation and application of old ideas. A selecting and joining together of the highest ideas in religion and philosophy, one that will stand a scientific test. Its promises are to be fulfilled on this earth as well as hereafter.

Hegel, Schopenhauer and Spinoza taught advanced Idealism—that God was in all and all in God. Christ said: "For it is not ye that speak but the spirit of your Father which speaketh in you." * "At that day ye shall know that I am in my Father and ye in me, and I in you." † Emerson taught that the human soul is the inlet and the outlet of all there is in God. Lord Kelvin (deceased) probably the greatest scientist since Newton's time, says: "Modern Biologists are coming round more and more to the belief that there is a hidden irresolvable vital principle. We are absolutely forced by science to admit and to believe with absolute confidence in a directive power, in an influence distinguishable from physical, dynamical, electrical forces. There is no middle ground, no resting-place between the absolute scientific belief in creative power on the one hand, and acceptance of the theory of a fortuitous concourse of atoms on the other. There is a mysterious influence abroad in the world and science is fully conscious of this force, although it cannot adequately explain it."

* Matt. 10:20. † John 14:20.

That mind is the cause, and nature but the effect; that the soul does not age with the body, and that, as part of the universal mind, we are inheritors of all its knowledge.*

The new interpretation claims that man is part of God,† not a mere reflection, but God made manifest in the flesh. Diogenes claimed that life is not only force but intelligence and that this intelligence was first of all. Anaxagoras proclaimed the existence of the Infinite Intelligence (the one) who was architect of the Infinite Matter (many). Zeno of the Elea claimed that there was "but one thing really existing, all the others being only modifications or appearances of that one." Socrates held man to be as it were a god and immortal. He turned the tide of skepticism. He had the philosophers look inward. Plato, who was a Socratist, applied it more universally. Heraclitus considered all bodies as transformations of one and the same element. Pythagoras taught that the individual soul was a part of the world soul.

Stoicism was concrete, spiritualism pure and simple. The universe was a living being of which God was the soul. Cicero, Brutus, Atlarcus, Aurelius and many others found great encourage-

*Transcendentalism in New England, Frothingham, p. 198.

†The Hebrew psalmist sang of man: "Thou hast made him little lower than God."

ment and consolation in this. Plutarch, Apuleius, Seudas, Eusebius and the Christian Gnostics held with the Stoics and believed in a supreme and unique principle embodying itself in a number of secondary divinities.* Man being the fullest expression of earthly life, and as life and God are interchangeable terms, therefore, man is the highest expression of God known to us,† and being such we can best study God through man from effect to cause. And man is our chief warrant for believing in a God.‡

"Many of the orthodox fathers preached reincarnation. It was an essential part of the church philosophy for many centuries," until the western influence predominated and stamped it heresy.§ Beecher, Philip Brooks and others taught it. Jesus repeatedly confirmed the popular impression that

* History of Philosophy, Weber. "The spiritual personality in man can have had its source in nothing less than a spiritual personality greater than he, infinite in power, wisdom, goodness, holiness and love." Getting Together, p. 38; hence the intuitive craving for a God and immortality.

† Getting Together, p. 30, Whiton.

‡ New Thought became practicable only when the theory of evolution was modified and spiritualized by the successors of Darwin. Prof. Cope says: "The entire process of ascending evolution seems to be dependent on the presence of mind, that is, consciousness in its successive stages from the simple to the complex."

§ Evolution of Human Soul, p. 104.

John the Baptist was a reincarnation of Elijah. All nature is in a state of evolution ever improving and becoming more spiritual, and life is constantly growing better and more enjoyable and will ever continue to.

Emerson says: "The fossil strata show that nature began with rudimentary forms and rose to more complex as fast as the earth was fit for their dwelling-place," and that the lower perish as the higher appear. Dr. T. Ladd says: "The secrets of human life, its origin and evolution, must be studied in man himself and will not be determined by the study of chemistry or physics." True it is that "the proper study of mankind is man."

The seat of immortality could not be in the body or it would be perishable. Matter is a lower development of spirit acted upon by the higher spiritual forces. It is the outward expression of a spiritual ideal. The soul unfolds into * consciousness of self and the body is a creation of it. Being a part of God (or good, its definition) man must be in-

* Bishop Berkeley of the Church of England taught that everything was but a phase of mind, which was the only substance. Biographical History of Philosophy, p. 568. Prof. Du Bois says: "We admit as a physical fact that at least within certain undefined limitations in our organism, matter obeys will and brain particles move at the impulse of volition." The Bible says: "The word was made flesh." Emanuel Kant said: "The universe around man is only a projection of his own inner consciousness." Prof. Herrick of Denison University, claimed that focused

herently good and all that is bad in him is merely the friction arising from a faulty expression which will in time pass away as he learns to comply with the law, which is the harmonious action of a part with the whole.* Out of this unity springs harmony and the translation of harmony is Heaven.

" Pythagoras gave to the world for the first time a conception of a universal cosmic harmony, of which we are an integral part, and which depends for its beauty and order on the great Central Life and mysteries." †

In our daily life here, on the testimony of our senses, for our intelligence is not sufficiently great yet to analyze their testimony, as we must, in order to discern the spirit, we recognize a personal self only, which is naturally a very material one, and this personal self, in our ignorance at first, knowing naught as we have seen of the spirit, we serve at the expense of the higher self, the God within, so dis-

in the mind of man are the dynamic forces of the universe; that above and beyond our most daring calculations is the potency of thought. " From body to body your spirit speeds on. It seeks a new form when the old form is gone, and the form that it finds is the fabric you wrought, on the loom of the mind with the shuttle of thought." Ella Wheeler Wilcox. Prof. Hyslop of Columbia says that the traditional gulf between matter and spirit no longer exists, that matter is not dead, but alive with spirit. Principal Fairbankes says: " Matter is spirit."

* Often the criminal is but a reversion of the type.

† Mind, Vol. II.

turbed conditions arise, known to us as pain, sin, sickness, etc., all the result of friction between the two, and these continue until they become unendurable, when our intelligence is aroused to seek a remedy, which is always to subordinate the personal self, man's wrong ideal, to the higher self, the soul, and to act under its guidance.

We must let go of the thought of self, the part must act in unison with God, the whole. This condition of friction becomes greater when we reach that state of consciousness where we choose for ourselves, for in our ignorance we have to try many paths, before we choose the right one, and before we acquire sufficient intelligence to recognize the right from the wrong, and to form a conception of God's laws, their workings, and the part he plays in the divine economy.

So sin, suffering, etc., are the means of guiding us to this great discovery as well as a stimulant to our intelligence. The path is a thorny one and no one desires to linger by the way, and pay the penalties, but there are none of us so perfect or born with such great intelligence, but what we have at times needed these lessons that they give, to direct us right. Naturally, then when we accept the higher self and act under its guidance, all friction ceases, we attain a condition of infinite peace and with it all sin and suffering no longer of use, give way to a condition of infinite happiness, which constitutes heaven and

the reverse naturally is hell—conditions both. Man, being so imperfect, is entitled to no yard stick which will allow him to measure the merits or demerits of his fellow-man. The perfect God alone can do this.

Being God's, all things are ours (by reason of our divine origin) *when we have the intelligence to use them,* here on earth as well as hereafter. In nature every necessity or want meets with corresponding satisfaction.* It might work out great harm if we in our ignorance could, like a child with an edged tool, use them permaturely.

Finally all nature will be at our command. Christ says: "It is your Father's good pleasure to give you the kingdom." "Eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive, the things which God hath prepared for them that love him," and as our powers coming from Him are unlimited, so will be our happiness. "All things are yours," but you must understand your relationship to them before you can possess them. Poverty, sin and suffering will then cease to be † when the necessity for their existence passes away. This new conception rejects dualism as separating man from God and nature.‡ It teaches him to look within for all blessings.

* Child and Child Nature, p. 40, Buelow.

† "All power is given unto me," said Jesus, and later he said, "Greater things than these shall ye do."

‡ "Philosophy gradually abandoned dualism." History of Philosophy, p. 404, Weber.

The Holy of Holies lies within. It is the soul where God stands revealed and where we are face to face with him. It is the closet that Christ tells us to seek and pray in. It is here that "the pure in heart shall see God." The Hindoo sage Mame said: "He who in his own soul perceives the supreme soul in all beings and acquires equanimity toward them all attains the highest bliss." It is the universal church. Here also must you look for all law and become thereby a law unto yourself. The body is the temple of the soul merely and never must be considered the ego. "It is the spirit that quickeneth, the flesh profiteth nothing."

No longer a terrifying God dwelling on high and a worse devil under the earth keeping man ever in a state of fear, which condition the priest often played upon and increased to his own and the church's advantage. But an ever-present God abiding in man himself, the loving Father. "He that loveth not, knoweth not God, for God is love." "God is love and he that dwelleth in love, dwelleth in God and God in Him." * "God is in all, the eternal source of all existence, and he becomes conscious of himself in man." † "No man hath seen God at any time, if we love one another, God dwelleth in us and His love is perfected in us." ‡ "That they all may be one, as

* John 4:8–16.
† Schelling.
‡ First Epistle of St. John.

Thou Father art in me and I in Thee, that they also may be one in us." * "Neither shall they say: Lo here or lo there, for behold the Kingdom of God is within you. And they shall say to you, see here or see there, go not after them or follow them." †

The Father is ever anxious to answer man's call for the greater is naturally desirous to agree with its parts and so produce harmony or heaven. The Greeks and Romans reasoned that there must be a separate cause for every occurrence or series of occurrences. These causes were ultimately deified by their religious sense and became numerous gods. With the development of a superior reasoning power, we now know that there can be but one first cause, of which all things are effects. This cause must exist in a state of perfection, otherwise it would not be a first cause.

"We have learned from experience that anything in an imperfect state undergoes a change; to admit of a cause undergoing a change would be to admit of another underlying cause, which would produce such a change. Since the first cause of all things must exist in a perfect state the question arises, from whence comes all the misery and distress of our earthly existence? The answer is plain. We are not in harmony with this cause. On the contrary we exist in a world of our own, made up largely of incorrect and inharmonious ideas.

* John 17: 21. † Luke 17: 21–23.

Such a world cannot be real for it is continually changing without better understanding and there is no absolute reality but the state of perfection in which the first cause itself exists." *

Many of us no longer hold to the old theory of a perfect man, placed in a perfect world and deliberately choosing to sin: "God Omnipresent knew of the serpent's presence in Eden and of the temptation; in fact He created him. Omnipotent, He could have destroyed him, yet He let this innocent couple, knowing no guile, be tempted, knowing, as He was omniscient, that they would fall, and then punished them for it." After a war in Heaven, Satan defeated, was thrown out, and unfortunately for us fell onto our pigmy earth among the myriads of existing worlds. He was thereafter to wax so strong in his conflict with God, his Creator, thru the fall of one man—Adam (Eve being only a rib, her sinning was inconsequential, I presume) and that God should find it necessary to send down his only beloved son to Earth, one of the smallest of millions of planets, as a ransom for the captive race, to be accepted by Satan, and thru him to suffer and perish on the cross, to counteract this influence that God had permitted, and for the sake of a vast majority who had never even heard of Him while he was on earth,† and the devil they claimed got fooled on the

* Progress Magazine, Nov., 1910.

† Present Day Theology, p. 150, Gladden.

transaction for he lost his hold on the race by accepting Jesus as the sacrifice. What would any one think of a judge who punished an innocent man who offered to suffer for a guilty one—guilt is not transferable. They even claimed, these old theologians, that as man's substitute, Christ became and knew himself to be a thief, an adulterer, and a murderer.* A wonderful plan of salvation this!

And what kind of a man was Adam anyhow, when he let a woman persuade him to do wrong, and then quickly shifted the blame to her shoulders. The facts are, God made a pretty poor man as his first attempt—were the myth true. He a just God, punished the innocent (Jesus) that the guilty might escape. Yet, Jesus, the victim of it all, never speaks of this fall from grace, or the doctrines of atonement or of eternal punishment, evolved out of the flimsy evidence of unknown writers, who ascribed to this cause the existence amongst us of disease, death and hell; the fit punishment for a race, who from this moment on became hopelessly depraved and lost. And a just, all-powerful God never interfered to stop it.† It is on a par with the story of the Sun and Moon which stood still for a whole day at the command of Joshua. Renan in his Life of Christ, called them " incredible Bible stories."

The mythical story of Jesus whom they claim

* Idem, p. 157.

† Evolution of Religion, pp. 133–134.

is God being taken to a high mountain and being there tempted by his servant Satan, his creation, and tempted by the offer of possesions of which he was the Creator and set very little value on * seems too simple for human credence. The Bible Revision Committee in making up the revised version dropped the story of the man cured at the pool of Bethesda and have intimated that the beautiful story of the woman taken in adultery is an interpolation.† To take sides with Satan, so making of God's best handiwork an utter failure, it is a denial of the omniscience and omnipotence of God who knew from the beginning the destiny of man. Hereafter man's worship must concentrate in one God and not be divided between his duties to the Lord and his fear of the devil. How much more beautiful the idea of the eternal evolution of man from the electron, to a membership in the Angelic Host.

* Idem, p. 172.
† Idem, pp. 176–177. Why not reject others also?

CHAPTER IX

THE further we go back in history, the cruder we find man to have been, and this holds good as we study him in prehistoric times; thru his language and his mythology and the remains he has left behind, the only way he left of expressing his trend of thought to the student. Visible objects with which he came in contact we should expect to find in his language, etc., but abstract ideas, creations of the mind, showed more truly the extent or lack of his civilization.*

Quoting from Childhood of Religions,† our myths, legends and fairytales had mostly a common Aryan origin before the parting of the ways; nearly every religion speaks of happy times originally and then evil creeping in. The Parsee looks back to the happy rule of King Yima, the Buddhist to when there was no sin, no famine in the land, but the tasting of a delicious scum that formed the crust of the earth brought sin and suffering. The Tibitians and Mongolians believed early men were Gods until they tasted of a certain

* Outlines of Primitive Belief, p. 10, Keary.
† Clodd, pp. 44, 96-98.

sweet herb, when their wings dropped off, their beauty faded, and life thereafter was filled with bitterness. The Greeks also claimed a woman, Pandora, brought pain and bitterness to a happy world. The Persians believed man was tempted and fell through the machinations of a serpent, and in many lands the serpent was the symbol of evil.* The Bible teaches that man was made from the dust of the earth, the Egyptian that he came from the slime of the Nile, and the Chinese and our Indians that he came from clay, the Peruvians from animated earth.

All the leading nations have told of a terrible flood which destroyed mankind, all except a chosen few. The Chaldean account of the flood is almost identical with the Jewish, but then both were members of the same race. As everything is good or God, the Orthodox Devil, that bogey of a bygone time must necessarily be nonexistent. The serpent with its disagreeable presence and subtle elusive and underhand methods was well-chosen to represent sin for both are mysteries.

The new interpretation teaches us that salvation and happiness awaits us here on earth: it comes from within and is not merely a promise to be fulfilled hereafter—perhaps. Prof. E. C. Hayes † says: "The new Gospel and science of life will enable us

* Ibid, p. 52, 72.
† Of the University of Illinois.

to see behind the symbol and give new meanings to old ideals." *

Love and service fulfills all ideals and therefore begets happiness. Love produces harmony and therefore spells happiness and service is its practical application to daily life. The inner and spiritual life can be lived here as well as in the life to come.

Everything that appertains to your happiness, your health and your development exists within yourself and you are the only one that can develop it. Once entertain this thought of the indwelling God † his Fatherhood, and the brotherhood of man, and our oneness with all follows as a natural sequence. Also one's duties to his brother and to his

* Prof. James says: "In British and American Universities dualistic theism is being replaced by a monistic pantheism, more or less disguised. I have an impression that ever since T. H. Green's time absolute idealism has been decidedly in the ascendant at Oxford. It is in the ascendant at my own University of Harvard. . . . . The only opinion quite worthy of arresting your attention will fall within the general scope of what may be roughly called the Pantheistic field of vision, the vision of God as the indwelling divine rather than the external creator, and of human life as part and parcel of that deep reality." M. W. Calkins, Professor of Philosophy and Psychology at Wellesly, says: "Among trained philosophers, as among serious thinkers, materialism has no foothold and idealism has made good its claims." Harold Bolce.

† Which is the soul of man.

God,* and this with a belief in a future world of rewards and punishments is all there is in religion, and all that Christ ever taught.

The Creeds and Dogmas † were man made, the outgrowth of the times and the result of the ignorance and needs of those days and these must pass away. The Kingdom of Heaven is within and not in some far-off ‡ land—a mental condition of our own creating, not a fixed place. And remember that the hells we create are apt to be costly, whereas heaven is far more satisfactory and generally costs but little, why therefore cultivate a hellish condition when heaven can be purchased at less expense?

On June 2nd, 1911, at Hot Springs, Arkansas, the International Bible Students' Association met and proclaimed Hell and Hell-fire to be a myth and

* Your oneness with your fellow-men makes you in a measure responsible for the sins of the world of which you are a part; the reverse is also true, the whole is in a measure responsible for each part, hence the necessity for agreement and equal progression to make a perfect whole or a perfect part.

† As to the doctrine of the Trinity, "The Greeks had their triad gods, Jupiter, Neptune and Pluto, the Hindu, Brahma, Vishnu and Siva, the Goths, Odin, Vile and Ve. The Persians, Syrians, Egyptians and others had their triad gods." Evolution of the Human Soul, pp. 156–157.

‡ Prof. M. W. Calkins, of Wellesly, teaches "that the view of God which conceives him as external to the human self is a view which dominates the lowest forms of religion." Harold Bolce.

passed resolutions asking ministers to discard these words and to cease teaching their literal interpretation and asking that the words Sheol and Hades be interpreted to mean tomb or grave.*

It is attained by those who hold communion with God (or as they say in the Bible those who talk with God), a condition therefore not a place. This agrees with St. Paul when he says: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" and therefore should be kept undefiled. Harold Bolce † says: "The teachings of Emerson that we are gods, playing the part of fools is taken up by the college men who insist that just as we have not yet harnessed the mighty power of the tides, so the forces of the spirit come and go with man standing idly by. The late Prof. Herrick of Denison University, taught that torrents of energy are continually passing through our brains without awakening any response —unutilized.‡

Science having found a way through Psychology to God, the opportunities for the race through invoking in the human consciousness the brooding

* "I sent my Soul through the Invisible, some letter of that After-life to spell: And by and by my Soul return'd to me and answered: "I myself am Heaven and Hell." Omar Khayyam.

† Cosmopolitan, July, 1909.

‡ Prof. Herrick shows that the energy operating in the brain if converted into gross forms of work, would lift

spirit that fills all space are absolutely infinite. Science therefore, is demonstrating along new lines or at least is claiming to demonstrate that man is God made manifest. . . . . Not merely in religious rhetoric but in reality, the schoolmen say, is man the avator of God. . . . . that by invoking the powers. . . . the divine forces. . . resident in the human, all that humanity desires may be accomplished. The colleges in teaching this faith take ground with those who believe that in the emancipation and fruition of modern thought greater works than Christ did will be performed.

A good healthy body must needs have its appetites, it would be abnormal if it were not so. Under proper control we pronounce it good otherwise evil. It is the user that makes it good or bad.

In different stages of life different conditions apply. At first we had to be entirely selfish in order to live, but as we advanced we had to modify our selfish desires and the knowledge only came to us through bitter experiences. Those whom we mistreated did the same to us and fear of retaliation therefore often held a check over us. Now with

many tons, literally miles high, daily, for we deal here, said the scientist, with what the physicist calls intra-molecular types of forces as well as molecular and molar forces. . . he can summon it (they say) to work his will; the potency and future operation of this psychic force no man can compute.

our increased knowledge, we are realizing our oneness with God and Man, and love instead of fear is assuming control, and, while still working out the problem of self-advancement, it will hereafter be through advancing the whole, of which we are a part.

Love releases a man from his petty, selfish individuality and makes him a partaker of universal life, he becomes in harmony with the whole and so fulfills the law. It combats the inherited force of animal appetites with a loving recognition of the rights of others. Materialism held that man was an expression of matter * whereas the new interpretation claims that matter is a manifestation of spirit. "Know ye not that your body is the temple of the Holy Ghost which is in you?" † Everything existing being the result of thought, Professor Drum-

* "The old Derwinian theory was that 'all potency is contained in matter'; that matter contained some inherent power to evolve itself. No general or unitary creative will was thought necessary and although the higher orders had an attribute called "Mind" or "Soul," it was counted simply as a property of matter and must perish with matter. But through the later researches of Spencer, Wallace, and more notably Henry Drummond, Professor LeConte, the Duke of Argyle and John Fiske, with other recent thinkers, it has been largely winnowed of its cruder and more unwelcome aspects and socialized, moralized and spiritualized." Mind, Vol. 11.

† 1 Cor. 6:19.

mond says: "The world is only a thing that is. It is not. It is a thing that teaches, yet not even a thing—a show that shows, a teaching shadow." "Matter is spiritual in essence or origin." * The Spirit in this life is ever seeking embodiment or manifestation.†

Our own make-up is essentially spiritual. Hegel says: "Man is spirit, conscious of its own existence." We are souls utilizing a body ‡ but we function upon material, mental, and spiritual planes. "The soul of man is a self-existent entity and an important, indispensable part of the universal spirit and the evolution of the human soul is just as real as the evolution of the body.§ Being a part of the universal mind, though ever so small, we are in communication with the universal mind, hence all knowledge and power comes from within.

The brain is our organ of perception and transmission, it being the law that the soul can manifest on the physical plane only through the physi-

* Professor Adamson.

† "You must lose yourself to find yourself" means you must subdue the carnal side of your nature and put the spirit in control.

‡ Because we have separate bodies we fool ourselves and fail to realize that the spirit, the ego, is part of one great whole, inseparably so and therefore dependent on it.

§ Evolution of the Human Soul, p. 10, Andersen.

cal body. Instinct in animals and chemical affinity in minerals are but exhibitions of the action of mind. Herbert Spencer says: "I see in mental and physical phenomena only different forms of an inscrutable power of which matter and force are symbolic representations." Hudson says: "No scientist will deny within us the existence of a central intelligence which controls bodily functions and through the sympathetic nervous system acutates the involuntary muscles and keeps the bodily machinery in motion. Nor will the most prominent materialist deny that this central intelligence is the controlling energy which regulates the action of each of the myriad cellular entities of which the body is composed.

The body is what the spirit has made it by ages of action upon it, represented by mental stages, and is therefore best suited for the spirit in each stage of its existence.* The Bible, when it states that man was created in the likeness of God refers to the spirit and not to the physical body, which latter is only useful to the spirit in this life. It maintains that as a man thinketh, he is. It also

* "The Yogis claim there are three manifestations of the absolute, mind, the highest, then Force or Energy and thirdly matter, the grossest of all, and the three often shade into each other. The soul clothes itself with matter, acts through energy and thinks through mind substance. Advanced Course Yogi Philosophy, Vol. 2, pp. 313, 14.

says that God made man a living soul. Very definite this—not that he has a soul merely, as we have been taught for ages, but that he is a soul and not a body. We must not therefore become so deeply absorbed in material things as to lose sight of the spiritual; we must not sacrifice things spiritual to the gold standard.*

St. Paul says: "The things which are seen are temporal but the things which are not seen are eternal." "That there is a desire for such teachings," said Harold Bolce, "we will verify by quoting from Professor R. Eucken." † He says: "I found at Harvard a tremendous thirst for spiritual things. . . I believe in America there is a great longing for a new idealism. . . . They have a tremendous thirst for the new idealism."

"The great eternal infinite, the great unbounded whole,
Thy body is the universe—thy spirit is the soul.
If thou didst fill immensity; if thou art all in all,
If thou wert here before I was, I am not here at all.

* "The end of life to be like unto God and the soul following God will be like unto Him. He being the beginning, middle, and end of all things." Socrates.

† Professor of Philosophy at Jena, Nobel prize winner, and exchange Professor at Harvard.

How could I live outside of thee dost thou fill light
and air?
There surely is no place for me, outside of every-
where,
If thou art God and thou didst fill immensity of
space,
Then I am God, think as you will, or else I have no
place,
And if I have no place at all or if I am not here,
Banished I surely cannot be, for then I'd be some-
where.
Then I must be a part of God, no matter if I'm
small,
And if I'm not a part of him, there's no such God at
all."

You have fought your way from a single cell to a human being with his wonderful intelligence—a most stupendous but successful struggle. It should inspire you with courage to continue the fight, having, as you do, all the powers of the Godhead at your disposal and therefore the assurance that nothing can come to you that you cannot bear. It is a cheering thought, too, that most of the drudgery is done with and the struggle bids fair soon to be a surpassingly pleasing performance. The results already attained predicate the irresistible powers within, qualified to accomplish anything

and * possessing unlimited powers † so far you have only learned to utilize an infinitesimal part of them.

Remove your mental limitations, the results in part of past experiences; realize your vast powers, and in time there will be nothing that you cannot do,‡ for God is the source of power you draw from and he has promised you dominion over the earth and all its resources. The higher dictates to the lower and the latter obeys. Once understand the law and you can command the material world around you, for it is a lower form and one which you passed through in previous evolutions, and probably remember all

* "From this region of mystery and darkness which surrounds us, rays may be darting which now require but the development of proper intellectual organs to transmute them into knowledge as far surpassing ours, as ours surpasses that of the wallowing reptiles, which once held possession of this planet." Professor Tyndall in Fragments of Science, Professor Charles Reichert says: "One Hundred Thousand years from now our science of to-day will be as inferior to the science of that day as the knowledge of the chimpanzee is inferior to that of a doctor of science. The discoveries in that line will far exceed the most daring anticipations.

† It is an undoubted fact that human beings in a state of ecstacy have endured the severest pains without feeling any suffering, as witness Cranmer at the stake, the mortally wounded soldier fighting on, etc. Here the mind controls and furnishes a wonderful exhibition of its powers.

‡ "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

about in your subconscious mind, and whose vibrations some day you will be able to control through your spirit, for everything in nature is a manifestation of spirit and obeys it implicitly.

Do not deny your Father's powers by saying you cannot, for, as Napoleon truly said: "There is no such word." Also realize that when you act separately from the whole, whether through ignorance or by intent, you lose your identity, and then you have the divine power acting in opposition to you and success and health is therefore impossible. Anger especially puts you out of touch with the Infinite and fear often paralyses all effort. Emerson says: "There is no defeat except from within. There is really no insurmountable barrier save your own inherent weakness of purpose." "No one thing is foreign or unrelated to another." *

Man's tremendous mental development through the ages, the wonderful ideas he is entertaining, with their resultant discoveries, not only indicate a vast mental growth in the future far beyond our conception at present, but bear silent testimony to the vastness of the intelligence from which we originated, as does all evolution. The word "man" comes from the Zend word "Manthra," meaning a being who thinks and speaks, and it is to these powers man owes his present superiority. By means of his thinking to better advantage than the

* Marcus Aurelius.

animal, he becomes a conscious creator and takes advantage of the law to fulfil his destiny."

He should always remember that thought, pleasant or vicious ever seeks outward manifestation, and be careful accordingly. The imagination supplies the mental picture or mould which may later materialize into action or some material thing, depending always upon the strength of his desire, whether it is sufficient or not to beget action. The desire to possess also implies the power to do so.

It is the spiritual laws that are causative and that bind all matter together, and the brain interprets them, and through the body comes their expression on the physical plane of consciousness. Man living on this plane has magnified the importance of the physical and the tyrant body with its limitless appetites has made a slave of him. What fools we are to let the body, the shadow, ursurp the rule of the spirit, the reality!

It was not until man's brain became sufficiently developed to understand the importance of the spirit that he realized his true identity, and, as he lets the spirit rule, the results that will follow will surpass his wildest dreams. It is recognizing the spirit and weaving it into his work that makes the great artist, musician, or doctor. What man has already done *—we see in the wireless, the tele-

* What a wonderful change from the spindle and distaff to the power loom, from copper to steel, from transporta-

phone and the aeroplane, etc., but the following may not be so well-known.

"Edison invented the microphone, whereby the footsteps of a housefly sound like the sound of a galloping horse, or a mosquito's hum like the blare of a brass instrument. Another is a tiny apparatus which bores a hole in wood, by the power imparted by the vibration of the human voice, spoken into a funnel. Another instrument registers the heat of a candle a mile off or of stars billions of miles away. Another registers the presence of a single drop of water in a room." Marconi has just announced that he is perfecting an instrument whereby he can see through solid walls and Edison proclaims the discovery of another that will record the conversation carried on over a telephone, etc.

All true proprietorship's is spiritual not physical. The man who buys a costly picture and does not appreciate its fine points is simply the custodian; the owner is he who can appreciate its beauties and possess it in his mind, where all true possessions lie.* Forget the personal, it only leads to self-seeking and unhappiness by leading you away from good

tion by humans to the railroad, from parchment to printed books, from the canoe to the ocean liner, etc., betokening and proving the Godhead in man, and it has all been accomplished since science has realized that the greatest forces of the world are unseen.

* "Seek and ye shall find, knock and it shall be opened," applies not to earthly but to spiritual possessions.

(God). Abandon self-consciousness, substitute God consciousness.

Remember that all that is good comes from within, where the Godhead is. Even beauty will in time cease to be skin deep and be recognized only when it is the reflection of the indwelling God. If we would enjoy our own, let us utilize our environment and not be governed by it.

When man ceases to hunger for the material gratification of the senses and emancipates himself from the bondage of matter, working for the common good, then will Heaven (harmony) prevail on earth. "Except ye become as little children, ye cannot enter the kindgom of Heaven," means that you must give yourself up entirely and implicitly to the dictation of the spirit within, then no longer will there be the conflict between the flesh man and the soul man. "The whole cosmos is friendly to man as a soul, all apparent unfriendliness being located in the preverted vision of the flesh man asserting himself."

As the child reposes unbounded love and confidence in his parents so must we feel ultimately toward all mankind and they toward us. In the meantime we can enjoy it now to a greater or less degree according to the stage of our progression. By reason of his evolution man can claim kinship between himself and everything existing, for the eternal energy has ever been busy moulding

matter into shapes and forms best suited to the expression of the spirit back of it. In the conflicts of daily life, remember that truth existed forever, and has back of it the power of good or God, of which it is a part, and that error or sin is bound to fail in the end for it is in opposition to God's laws.

Many are hardened by their sufferings and daily trials and especially by their ofttimes desperate efforts to obtain money sufficient to maintain their social position, a condition which in time we will outgrow but which in the meantime is a very serious problem. Remember, however, that in all refining processes (as when blood is introduced to clarify sugar) there are stages when the article under treatment seems to be damaged beyond repair and the process appears to be a failure. Yet the operator knows it is not, that this stage will pass away and the article will come out purified and attractive. God burns the dross to refine the gold. Our troubles are really links that bind the soul of man to his God.

If we could only understand that it is all part of our schooling, that our most useful lessons are those that are the most painful, costing us the most effort, and that this mental viewpoint will enable us to bear up under them and reap the invaluable results to be gathered from them. It is simply astonishing how we magnify and increase these conditions by dwelling upon them and by allowing our fears to dominate us at this time. So often we con-

jure up happenings which in nine cases out of ten never come to pass. Like the Irishman dying, called his son to his bedside and said: "Pat, I have had lots of trouble most of which never came to pass." God in his infinite wisdom and absorbing love for us is still guiding us at these times and he cannot fail us and be our God. How often in our lifetime has the air seemed absolutely black to us with sorrow, our lives an apparent failure, and yet cleared up afterwards? We have survived past sorrows and must present ones.

When the body becomes the servant of the spirit, harmony (the result of right adjustment) prevails, and it is reflected in a better, healthier body, since all disease is the result of friction arising from the faulty expression of the spirit through the body. The soul of the worst criminal, being of God, is pure and undefiled: his conduct is only the result of temporary inharmonious action. Therefore, realize that the true man is a far better one than the man you see. Recognize the godhead in your fellow-man, the brotherhood, and ignore the manifestation of the flesh which is not the true man.*

* "A thought that stands out very prominent in modern philosophy and true scientific research is that man contains within himself the motive force of all production, that he is in touch now with the things that his ideals crave; that he is always in possession of the substance and potency of what he longs for, and that creation is simply manifestation—an evolution or unfoldment of what lies within. Re-

Remember that the mere accident of a brick falling on one's head might make a criminal or a crazy man out of the best of men. Even the vices of man are steps in the ladder of his advancement as they are overcome. Look back on your own life and you will find that there have been moments when had you been goaded further or suffered more your name might have figured prominently on the criminal calendar of the nearest court. Who knows but the outlaw might have been the hero had he had the same environment.

The bringing up, the environment, generally makes most of the difference between the criminal and the admired citizen, and this is just an incident of birth, so why be proud or set yourself up in judgment? " for the colonel's lady and Judy O'Grady are sisters under their skin." *

A writer who made a very exhaustive study of the causes of criminality in men, wrote to five hundred respectable citizens asking them to relate their youthful experiences, and the replies almost invariably recited incidents of petty lawlessness that surprised him, and he could plainly see from the answers to his questions that it was their birth, environment and

cognition of the life and power forever immanent in all nature is the key that makes this energy most active. Through human consciousness nature ascends to a point of glorious expression. The purpose of existence is continued and ever greater expression." Mind, Vol. 11.

* Kipling.

education that came to their rescue, whereas the criminal in most cases had no such favorable circumstances, his environments were generally unfortunate and he sadly lacked education and good advisers, so that he continued on in his petty offendings until he finally developed into the criminal.

It is a singular fact that an angry mob, so experts say, acts not on the average intelligence of the masses composing it but on that of the lowest average in the crowd; in other words, it is a reversion of the type and for the time being our criminal instincts assert their dominancy (the cave-man's desire to kill asserts itself), proving that they are still present with us and not as yet under complete control.

Do not forget that you are not a material body with material powers but a spirit with God's powers. We have, for ages past, been living on a material plane, where material things were great factors in our development, but we are gradually outgrowing this. Man, as he realizes his godly powers, will exercise them, and material possessions will come easier and easier and therefore occupy less of his time and interest, and the spirit and things spiritual will gradually assume control. And the extent of this control and the beneficent effects following no one has a dreaming conception of.

The oneness of our life and God's is the great lesson of life. We must find out the law and obey

it * and the best guide we can get comes from the God within, speaking through our conscience. This inner urge is God pressing us into action. Every atom of the body has its spirit and it is this spirit expressing itself that constitutes the divine urge. "There is a light that lighteth every man that cometh into the world." Professor George H. Harrison, of California University, speaks strongly on this subject. "How can I who am God in potentiality be happy in pursuit of anything less than self-expression? The Kingdom of God is within you. If I am a Kingdom within myself, if I am the seed germ of infinite unfoldment, my happiness will be found in exploring my kingdom. As my potentialities come into view by recognition and are objectified by expression, then I begin to occupy my true place, the harmonies of the universe are sounded, and happiness, which is harmony, is the inevitable and eternal result." †

We are the sum total of our past thoughts,‡ the composite of our yesterdays, and what we think

* Spinoza claimed that to live with God, to know Him, was the highest point of human development and happiness. Zeno held that the aim of man's existence was to realize his manhood; that God is the reason of the world, and that we must live harmoniously with nature. History of Philiosophy, Weber.

† Riches, February, 1911.

‡ Not as the Buddhists believe, however Jehovah in Hebrew means "I will be what I will be."

to-day will determine our future. Even speaking a thought often vitalizes it and makes of it a thing of action. Gautama said: "The mind (soul) is everything, what you think, you become." Everything made by man are but ideas worked out in materials, a material reflection of them. The old philosopher's formula was, "I think, therefore I am."

Thought is an actual force of definite potency, a subtle, high rate of vibration in ether (perhaps a higher voltage of the same power as electricity), while a solid is a slow one, and every mind is a creative center. Tesla publicly announced that he believed the time would come when the power of thought might produce the action of an engine to be operated, say, at Sandy Hook against a fleet in Southampton. Professor Lombrosa noted that telepathy tended to show that thought is essentially a vibratory energy.*

Hegel accepted Schelling's idealistic ideas and systematized them. Like Schelling, he held that mind and matter are identical.† He was an absolute idealist and believed the universe to be a universe of ideas.‡ The infinite knows everything and as he pervades everything so does his knowledge which is conveyed to us as thought, through the

* Victory of the Will, by Charbonne.
† Biographical History of Philosophy, pp. 718, 719.
‡ Ibid, p. 724.

medium of the brain. As the brain's receptivity to thought increases, as it does through user, the soul within makes greater and greater use of this ocean of thought surrounding us, and through the medium of the brain expresses it to the conscious man. So thought governs the universe.

Thought creates on the ideal plan and materializes on the physical, so mental states become physical conditions. Matter is a plastic material answering to thought alone; is thought in its lower form.* The mind is an outgrowth of the soul, as the body is of the mind; it is the medium that connects the soul with the outer world. It is acted upon within and without. In the latter case is affected by its experiences, and environments and it is through this channel that disease is introduced into the body, and it is in the mind that sin finds its conception.† Thought before it becomes fixed in belief exists in

*The Scandinavian Eddas says: "All succeeds to the will."

†"Each individual is an epitome of his own past. Physically he is an epitome of all physical creation, a summoning up, in his own body, of all the varying elements. Mentally he is an epitome of all that has been lived in mind and thought from the lowest elemental state up to what we call the world's civilization, for what all the world has lived from the dawning of consciousness to the present, is simply what all the individual units have lived. If man's body stands representative of the physical universe and if man's mind is the summoning up of the thought and reason of the past, then man's soul

space, though unrecognized by our undeveloped perceptions; to an Edison or a Marconi, however, they are visible facts, to be utilized for the benefit of mankind.

As we have stated before, the senses report to the mind and the mind must take cognizance of it before a thing exists for us. Destroy the nerves of communication through which the mental currents pass (and these currents are just as real as heat, light, or electricity) and it becomes a blank to us. Ideals are created in the imagination, where the thought pattern is cast, and this ripens into desire, and then into belief that one can accomplish or attain, and this must beget a strong will to do, followed by action, before it can become externally manifested—the picture, the desire, I can, I will, and the act, is the order of the process—before the thing can materialize. Therefore the person who simply desires and expects results to follow will fail. This disposes of the joke, " Sit down and think it up and it will come to you."

must be the microcosm of the great macrocosm, and latent within that soul is every quality and every power possessed by the great Universal Soul, and man is the inheritor, the real heir, of everything in God's visible and invisible universe." Sunlight of Health, p. 148, Patterson. " Great men are they who see that the spiritual is stronger than material force; that thoughts rule the world." Emerson. " Imagination rules the world," said Napoleon.

Your ideal world is the prophecy of what is to come to you, but physical productions can never equal mental conceptions for perfection exists only in the mind as an ideal; hence the frequent disappointment of the artist or musician with his work.

Professor DuBois says: "What limit can we set to man's action? . . . . . So far as we understand the constitution of the universe we live in, it is made sensitive to will and through it's whole extent it thrills at the touch of spirit hands. The action of man's will in such a universe may accomplish any conceivable result." * Everything therefore we sense is simply thought externalized. St. Paul says: "Be ye transformed by the renewing of your minds." Julius Emner of Washington, D. C., claims to have invented an electrical apparatus by means of which one's thought can be recorded upon a sensitive film and from this conveyed into the thinking brain of another person so that the second person thinks the thoughts of the first person accurately. Very recently a man claims to be able by wireless to transmit thoughts to and from another without uttering a word. If everything visible is the result of thought, is it not reasonable to believe that everything thinks, to a

* Living Universe by Henry Wood, Edgar L. Larkin of Lowe's Observatory says: "the mind phasing in man is illimitable."

greater or less extent, depending on the amount of thought embodied in the thing itself? *

Being the creation of thought it follows, we must have within us and at our command these thought forces, the greatest power in the world,† so why should we fail providing we learn how and have the will to use it? "Thou shalt decree and it shall be established unto thee." Right thinking brings us in touch with the Infinite and attracts all that makes for a complete life. We see grief rob the strong man of his strength, of his life even, rage makes the madman more than the equal of his fellow, both the results of thought.

We must cease hereafter to deal with the phenomena and learn to utilize the deep causative forces back of them if we would have results. Analyze yourself and you will find, wherever you are, at all times you are living really in the thought world and that the ancestor of every action is a thought. Through the medium of a common train of thought, we probably come in mental contact with others unknown to ourselves and so often derive benefit if our thoughts are good, and harm if otherwise. This also accounts for some of the charges of plagiarism.

* "There is mind in everything, not only in human and animal life, but in plants, in minerals, and in space." Flammerion.

† Henry Ford says "anything that the mind can think of can be worked out in actual practice.

From thought comes your happiness and your suffering. You think, as a writer says, and a transcontinental railroad is the result, and again, a great ocean steamer ploughs the seas, and so on without end.* Heretofore we have thought that happiness was to be obtained only in a future state, whereas it can be enjoyed here and now, and such is God's intention.

You are a magnet and thought is the attracting power. As thought vibrations created solids so it must be able to dissolve them. Perhaps this may explain Christ's remark that faith (result of thought) can move mountains. The results of our thoughts in a previous incarnation undoubtedly often show up as fortune or misfortune in our present life, the discord arising between our ideals and the lives we lead often expresses itself in disease.

Environment, begetting the desire, has much to do with the physical form, for evolution, which is progressive thought, proves that desire preceded in every case the growth of the organ desired † and

* Jesus practically said that the essentials of a successful prayer are intelligent thought, vitalized by an understanding faith, and belief in the reality of the thing desired and in the possibility of its attainment through mental attraction.

† "Function procedes the organ and the desire which is spiritual is awakened by man's relations to his environment."

that this desire carried with it the power of its gratification. So every reasonable aspiration of the human soul will sooner or later be carried to completion when we know the law and utilize all the power that is in us for that purpose.

Thus the coyote, the prairie wolf, and the jack-rabbit living on the prairie must depend upon speed in order to live, so they developed bodies suitable for that purpose. The tiger and the lion living in a wooded country hide and spring upon their prey so they likewise grew accordingly. The whale, finding itself not suited to the land, where it was defenseless against its enemies, took to the sea.* The wild rabbit in Australia encountering the wire fences of the farmers frequently developed claws to burrow under them.

We make our own particular atmosphere the sum total of our thoughts. The Dharmmapadce Buddha says: "All that we are is the result of what we have thought, it is founded on our thoughts. What a man thinks, that he is; this is the old secret." So also the Attawa Veda. We are also surrounded by an ocean of energy or thought, the thought of the world through the ages, and our means of communication with it are our own thoughts. In this atmosphere we live and move and have our being.

The individual atmosphere we call our aura, com-

* Attainment of Efficiency.

posed of what are called N-rays,* which indicate the temperament of the person.† The day will come when all can see it plainly—a reason why we need another sense—and if so it will be an infallible guide to the character of the thinker. So the vibratory thought waves come back to you to work good or evil (for as ye sow, so must ye reap), not only on you but on the world as well. It is undoubtedly the existence of this surrounding thought atmosphere that accounts for the peculiarities of certain communities and nations, they being in closer rapport with each other by reason of their political relationship.

***A few scientists now admit that the human body throws off colored rays called N-rays. The papers of late are stating that an Italian has discovered the existence of another ray by utilizing which he hopes to perfect a process by which a powder magazine can be exploded one hundred miles off.**

† "The evidence of the N-ray is accumulating so rapidly and is at present so convincing that its existence can hardly be questioned." Occult Review, Jan., 1905. "Dr. Hooker, after over three hundred experiments, is satisfied that the rays emitted by the human body differ in color according to the character and temperament of the person." The aura is "that psychic emanation which envelopes the physical form giving out the quality of the inner thoughts and feelings. It is sensed by those into whose presence we come and is pleasant or unpleasant to them." Journal of American Medical Association.

CHAPTER X

THE expert now analyzing the perspiration or saliva can tell whether the owner has been entertaining pleasant thoughts or those of anger or jealousy. If the former, the effect upon the body is that of a tonic and consequently good; if the latter two their action on the body is distinctly poisonous.* As everything originated in thought,† therefore thought alone is real and the thought world is the real world; visible things are the reflections of thought and are therefore shadows, and this is the shadow world. We look over a great city and wonder at the work of man, but how futile his efforts for these may burn down any night; yet the architects who con-

* Pythagoras said: "Hate and fear breed a poison in the blood which if continued affect eyes, ears, nose and the organ of digestion."

† Plato claimed that there is an invisible world of ideas from which all things spring, that material things are but copies of ideal forms and God is the supreme idea, the cause of all. Aristotle, the most learned man of antiquity, believed in God as the absolute, unmoved, eternal substance, and that the Universe was thought in the mind of God. History of Philosophy, Weber.

ceived them could reproduce them from their minds —the products of thought—the only place where the forms permanently exist. Thought being the only true reality,* the creative power, one can readily see how important it is to have one's viewpoint right, that it may not be diverted by earthly ambitions—where the spiritual has to be sacrificed —so that the thoughts that follow may be in harmony with the world's welfare. Verily "as a man thinketh so is he."

As every cell thinks, our intelligence will be the sum of the intelligence of the cells which are included in our make-up. The microscopic cell that is to become man has in it the promise and germ of mind. Thomas A. Edison says: "The intelligence of man, is, I take it, the sum of the intelligence of the atoms of which he is composed, for it is my belief that every atom is intelligent. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between its atoms so to persist. When the harmonious adjustment is destroyed the man dies and the atoms seek other relations. Every atom has an intelligent power of selection and is always striv-

* Descartes, the father of modern philosophy, said that God was omnipotent, omnipresent and revealed himself by thought and that mind and matter were identical. Biographical History of Philosophy, pp. 446, 719, Lewes. All Christ's cures were mental ones, showing the power of suggestive thought.

ing to get into harmonious relations with other atoms."

Can any one deny the thinking powers of our blood, when each drop of blood in the vicinity of a wound has sufficient intelligence either directly or indirectly or under orders to proceed at once to heal it, to cleanse the wound and to dispose of foreign matter, if necessary, in order to accomplish its work.* With this power at our disposal who can realize our future discoveries appertaining to health. Balfour says Lord Kelvin told him " that to the man of science it appears as if we were trembling on the brink of some great discovery, which should give us a new view of the forces of nature, among which and in the midst of which we move."

Ether is a subtle universal substance, filling all space.† Nothing so solid but what it permeates it. If the atoms and electrons possess mind, why is

* " There is apparently behind the world of phenomena, as we know it, an entirely unknown region, the very first coast lines of which we are only just beginning to perceive." A Zewrmen Nineteenth Century Magazine, Jan., 1904.

† Stockwell says: " Ether is coming to be apprehended as an immaterial superphysical substance, filling all space, carrying in its infinite throbbing bosom the specks of aggregated dynamic force called world. It embodies the ultimate spiritual principle and represents the unity of those forces and energy from which spring, as their source, all phenomena, physical, mental and spiritual as they are known to man." It is a subtle, elastic medium, not a

it not possible that ether itself in which they exist also has and exercises mind power?*

Matter is a manifestation of power, of reason working. Clark Maxwell speaks of matter as a manufactured article, the product of a prior power. It is now held to be the result of electric movement in the ether.† "We live in the invisible ocean of a cosmic ether filling all space and pervading all substance." ‡ Sir Oliver Lodge suggests that in the

substance, scientists think, as gravity has not attraction for it nor does it offer any resistance to a body moving through it. Is it spirit, or a substance so subtle that we cannot cognize it? Out of it comes electricity, which acts on all objects, animate and inanimate, making magnets of them. From these electrical waves come light and heat. It is now thought by many scientists that it retains a picture of all that has ever transpired.

* Cope says the basis of life and mind lies back of the atom and may be found in the universal ether. Henstreet says: "Mind in the matter is no more unnatural than mind in the flesh and blood." Dolbear says: "Possibly the ether may be the medium through which mind and matter react. Out of the ether could emerge under proper circumstances other phenomena, such as life or mind, or whatever may be in the substratum." "It is necessary to represent the atom as a structure containing a large number of electrons in steady, orbital motion round each other, somewhat as the planets move within the solar system." Recent Developments of Physical Science by Whetham, also the New Knowledge, by Duncan. Heraclitus held that the universal ether was the Divine Reason, the Soul. Biographical History of Philosophy, pp. 66, 67, Lewes.

† Christian Theism, by L. Walker.

‡ Getting Together, p. 20, Rev. J. M. Whiton.

study of ether there might be found understanding beside which all present knowledge would shrink to a pin point.

The great Doctor Jobard, of Paris, said that electricity (which comes out of the ether) contained thought, expressed intelligence, was perhaps the key to the discovery of the universal spirit and ether is the seat or medium of that power.* Matter, says science, is not as we see it, a solid, but is a rate of vibration—infinitesimal molecules, composed of atoms, which are indestructible, and vary only by forming different combinations moving around each other infinitely fast, but never touching. Duncan, in the New Knowledge says it is electricity and nothing but electricity. When the vibrations are harmonious they can pass through each other. The smallest division of matter formerly known to science was the molecule, which was thought to be a unit and therefore indivisible Later, however, scientists discovered that it was composed of innumerable atoms, each atom having the power to think, as shown in its likes and dislikes or attractions and repulsions, and which they vaguely designated as energy and called them, " the

* " Radio-Activity has proved that matter is not something eternal but is itself the result of evolution and is probably undergoing disintegration and transmutation. It is a manifestation of power acting in the ether." Christian Theism and A Spiritual Monism, p. 70, Walker.

foundation stones and building blocks of the universe," the "Alphabet of God." These also they regarded as the unit and very simple, but now we know that they are wonderfully complex and that they have a structure which has all the features of a solar system, with its central sun, planets and moon.*

Science now claims a new subdivision of the atom into electrons out of which everything is composed, differing only in their number and combination, and which the majority of scientists say are unit charges of electricity with positive and negative poles; dormant energy unrecognizable to us but containing all the potentialities of everything that ever has or ever will exist. A feeble rate of vibration at first and later on recognizable as electrons, atoms, molecules and the basis of all things mate-

* Authorities say that if a drop of water was magnified as big as the earth we would see the molecules composing it no larger than the original drop with great spaces between them. Another says small miscroscopic animalculae exist so infinitesimal that millions of them occupy the space of a pinhead. Each has tiny organs, and fluids circulate in these organs and these fluids are composed of molecules. New Thought, Dec., 1908, William Walker Atkinson. "Though we speak of atoms, what really is revealed to us is power, power to build and maintain the whole universe, and this power reveals itself as spirit within our own consciousness." Christian Theism, p. 205, Walker.

rial.* An electron is a certain quantity or charge of electricity in excessively rapid motion. Electricity is non-matter as it has no weight, nor does it fill space but it is energy as it has the power of doing work. As a spinning electron, however, it becomes the foundation of matter as it there acquires mass. There is no such thing as solid matter, as all the atoms composing it, are not united and are whirling rapidly. So instead of these being matter and energy, as scientists formerly claimed, they have now reduced it to one thing, energy, appearing in multiple forms and shapes.† Electrons have their likes and dislikes and form groups and combinations accordingly.

From tiny electrons to man, by the power and exercise of thought, through infinite stages, is a wonderful advance, but from man to God will make a still greater step in evolution. Heat, light, electricity, magnetism, etc., science says, are all only

*Henley: It took the wonderful mind of a Joseph J. Thomson to discover the only entities in existence—electrons—and of a Robert A. Millikin to isolate and weigh one. Lord Kelvin says "there are 100,000 electrons in an atom of matter."

†Prof. G. P. Serviss, an eminent English authority, to give us an idea of the size of an electron, compares it "to a one hundred foot square room, with seven hundred specks of dust in it, each about the size of a needle point and all in rapid vibration and motion round each other, but never touching. The big room is the atom and the specks are electrons." Prof. Edgar L. Larkin, of Lowe Observatory,

modes of motion and the cause of this motion is the attraction and repulsion existing between the atoms, likes and dislikes, which are manifestations of mentality, which latter is the ultimate motive power. What matter is and does is determined by the power that constitutes it and acts through it.* As indicative of the marvelous energy by which we are surrounded, Whetham says † "The energy available for radiation in one ounce of radium is sufficient to raise a weight of something like ten thousand tons a mile high." While one grain only of hydrogen contains sufficient energy to raise one million tons through a heighth exceeding three hundred feet.

Science has finally decided after wandering into space for many centuries to pay attention to man himself and has begun to investigate the soul of man, a study which will lead finally to God Himself. "God is not personality, but he is personal to every

says: "Nothing exists but electrons, these were created by a Creator and the Creator was entirely mental, is mind. All matter, whatever be its nature, all objects were formed of the created electrons, also by mental force." Shintone says that in a cubic centimeter of water there are about ninety thousand million billion atoms, all in constant motion, but, as small as this is, the electron is infinitely smaller, for twelve thousand seven hundred billion electrons placed side by side will only make a row one inch long. Prof. Lodge says that electrons are to atoms as a grain of duckshot is to Birmingham town hall.

* Christian Theism, p. 78.

† Matter, Motion and Ether, pp. 239–241.

personality in existence. He is personal to each of us because he is in actual personal touch with each of us. He lives in all, therefore he is personal to all and can give personal attention to the needs of each and all. God lives in us and we in Him and within every man there is a shrine at which he can worship.*

" So a man is in the Lord and the Lord in him " † " You carry Him within yourself and you perceive not that you are polluting Him by impure thoughts and dirty deeds." ‡ Also all Stoics held this doctrine § " That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." ‖ " And what agreement hath the temple of God with idols for ye are the temple of the living God, as God hath said: " I will dwell in them and walk in them."

" Stranger I must not, e'en if a worse man come,
Ill treat a stranger, for all come from Zeus
Strangers and poor."
Odyssey XIV, 55, etc."

* " As to intelligence you are not inferior to the gods nor less." Discourses of Epictetus p. 45. " Will you not remember who you are and whom you rule—slaves and that they are the offspring of Zeus. Ibid, 47. " Wretch you are carrying about a god with you, and you know it not." Ibid, 122. Also Euripides Apud Theon Soph Prog. Yne also Obid Fast VI and Horace Sat. 11-697.

† Swedenberg Angelic Wisdom, 240.

‡ Discourses of Epictetus.

§ 2 Tim. 1:14. ‖ 2 Cor. vi:16.

"All that the Father hath is mine, and being infinite he is personally interested in me, even though he be personally interested in all the other souls in the universe at the same time." * At last science is admitting that personality is not a chemical reaction, is not material, but spiritual, or at least many scientists are. That everything is bound together in one continuous chain, an unfolding process from chaos to cosmos and that eventually we must all glorify God, thru our own personality.

Man must go onward and attain a godlike perfection or revert to the brute, there can be no half-way. Wisdom comes from God, therefore "to know God is the beginning of wisdom." Look for the good in all things and there you will find your God and it is worshipping the god in man that will bring us closer to God and man. A miracle never existed, for it is against natural law and as God and law are the same, that would mean an impossible contradiction. The supernatural is simply the natural not understood. To love God and serve him is the fulfilment of the law. So also there can be no such thing as inherent depravity for all is good or of God.†

All being of God, therefore, we are all on common ground, for we all draw from the same source

* Cosmic World, Nov., 1909.

† How can the intelligent Catholic believe that the soul goes to ages of expiatory torment? Does he?

—one having, however, the power of absorbing more than another, and some being further advanced than others in consequence. Each of us should recognize this Godhead in his fellow-man, knowing this to be the true man; this is especially important if he is doing wrong and we want to reform him. We also are benefited, for as we find good in all so do we get good from all.

Christ never judged sinners; He looked beyond and saw the God and loved them. Remember we all inherit predatory instincts, and the difference between the good and the bad is only a difference in the stage of development. We have all been on that plane at one time in our existence and we owe this much charity to our brother. Beecher once said: Every man should keep a fair-sized cemetery in which to bury the faults of his friends.

We are also stewards of our wealth;* the excess over and above the amount necessary for our fullest development in order to render ourselves best able to help our fellow-man, we hold in trust for him. Recognize that trust and the results are satisfactory, violate it and the result is unhappiness. Self-development through service is the law, for self-searching is seeking for the God within; but we must realize our oneness with everything and work for all. Thus we learn to save our lives by losing them, for holiness is wholeness with God and then

* Millionaire is the Sanscrit of robber.

only are we under the guidance of God the whole. Christ said: "He that is greatest among you shall be your servant."

Love begets harmony, therefore, love is the fulfilling of the law.* It is the greatest vibratory force in the universe. If we would have the world love us we must first love all the world, for like attracts like. If discontented with the world and unhappy, remember it is your individual spirit, seeking to work in harmony with its surroundings, and to end its present state of friction. Once we work in unison, infinite forces are at our disposal. The true worship of God is obeying his laws.

A drop of water, a grain of dust, has all the potency of the ocean or the desert. A separate drop or grain has little or no influence—it is only by unison with the whole that it acquires its greatness. So we can exercise great power only when we realize our unity with all creation. "Mutual aid is the law of nature, extending to animals as well as men, for animals of a species come together for mutual aid and protection, while the unsociable species on the contrary are doomed to decay." †

Pursue your own selfish aims and you isolate yourself from the source of all good, all power,

* "He that loveth not, knoweth not God." I John, 4:9.

† Mutual Aid among Animals and Savages,—Ascent of Man by Drummond—Origin and Growth of the Moral Instinct, by A. Sutherland.

and the friction resulting begets sickness, suffering, sin and heart weariness but as you eliminate self God comes in. It is the antithesis of love and therefore opposed to God's will at this stage of our evolution for love has now supplanted selfishness in the divine economy. Realize then that self-advancement is no longer to be acquired at the expense of the community; that this law of selfishness applies only on the sensuous plane of our existence, which plane we are gradually leaving for the plane of world consciousness, the next great stage of progression.

"Now this is the law of the jungle,
As old and true as the sky,
And the wolf that shall keep it shall prosper
But the wolf that shall break it must die;
As the creeper that girdles the tree trunk,
The law moveth forward and back,
For the strength of the pack is the wolf
And the strength of the wolf is the pack."

Kipling.

"When you deny yourself and follow Christ, you remove the personal self from the throne of your being and enthrone the superior spiritual self instead. There is therefore no sacrifice; you lose nothing but your limitations, while you gain everything that the Kingdom of God holds in store for

man. The belief that it is necessary to sacrifice something of actual value in order to gain the life eternal, is not the truth. Poverty in the personal life does not produce spiritual riches, nor does the sacrifice of temporal joy produce the bliss of heaven." Ask yourself the question why are you here? For your happiness depends upon your answer and living accordingly. Life will pay big dividends to those who seek out the law and obey it. If we are spirits, fleshly gratifications will not fill the bill, and you will find incidentally that the fear of death lessens as material pleasures lose their hold. The idea of self-sacrifice must be eliminated; so long as we think that we have to sacrifice all that is good in the visible world in order to gain the joys and riches of the invisible, we are out of harmony with the beautiful order of the cosmos. "In the true order of things all that is real is good and all that is good, man has the privilege to enjoy—now. . . . The only things that we are required to sacrifice are our ills, our defects, our weaknesses, our shortcomings, and our limitations; in brief, we are required to remove the personal self and its imperfections from our world of existence. . . To try to save the personal life is to live exclusively for the limitations of our external existence; in consequence, the mind becomes so absorbed in the lesser life without that it is wholly unconscious of the greater life within. To live exclusively for the personal life is to be

separated from the inner life, and therefore we are not receiving any more life. The personal life, however, that we are trying to save will be gradually used up and thus we will lose what we are so anxious to save." * The price of happiness ever is work. Love, understanding, and work, are the main factors in our uplift,† and the keynote to all success will generally be found to be patience and drudgery. The strength and quality of will is a determining factor and mediocrity is largely of their own creation. So society being a common brotherhood owes to each of its members, not a living, as so many think, for that would deprive them of the priceless heritage of work, but an opportunity to acquire happiness through work at a living wage. Therefore all charities that do not provide a man work (when he can work) deprive him of his rights and his manhood and eventually make a pauper of him. All usefulness comes through labor and " the devil hires the unemployed."

* Cosmic World, Dec., 1909. "From the dawn of life altruism has been no less essential than egoism. Self-sacrifice is no less primordial than self-preservation." Data of Ethics, pp. 201, to 203, etc. Through Nature to God.

† Cervantes says that every man is the son of his own work.

CHAPTER XI

HAPPINESS is a duty you owe to yourself and to those about you, and it is your attitude towards the problems of life that determines it.* Scientists say the secret of happiness is adaptation to environment. We know it never comes to those who devote their lives to seeking for it † but comes indirectly, a by-product, as it were, most frequently in doing and thinking for others.

Material joys finally pall on the taste while spiritual ones increase the capacity for happiness, and since we are spirit this would be only natural. "Blessed are the pure in heart for they shall see God"—in everything. It is what you are, not what

* The Japanese consider it a disgrace to go about bemoaning one's fate.

† "She that liveth in pleasure is dead while she liveth," said St. Paul. Material happiness is too often gained at the expense of our fellow-man. We either deprive him of something that he might have enjoyed or wrest it from him. In either case it arouses antagonism (What Tolstoy Taught, p. 94, Bolton Hall) and puts us at odds with the world, whereas spiritual acquisitions are free, are limitless, and our possession of them helps others to acquire them. It puts us in harmony with the world and so gives us lasting happiness.

you have, that determines happiness. I notice that every rich man's assets are scheduled at his death in the surrogate's office. "The shroud has no pockets." *

In the olden days a certain Eastern potentate, having everything at his command and so denied the comfort of and absorption in work, had lost all interest in life and consequently became sick. His wise old physician, who understood, prescribed for his condition that he sleep one night in the shirt of a perfectly happy man and he would become well. So, mounted on his elephant with his retinue following, he started out to find the owner of the shirt. At first he visited the houses of the richest and most powerful nobles, but all had some wishes unfulfilled, and many were even unhappy. He tried then the merchant class but could not find his man. So sadly he started for home, but on his way far ahead he heard peals of laughter and saw a careless beggar rolling in the dust. A thought struck him and he ordered the beggar to be brought before him and asked him if he was happy. "Yes, thoroughly so." "Then you are the man I am looking for. Give me your shirt." But the beggar laughed right merrily. "Indeed, I have not a shirt to my back," he said. The King then saw that happiness did not depend on material pos-

* Spanish Proverb.

sessions or surroundings but was a mental condition, and, pondering, because well again.

"He who longs to wear gold and purple is poor." "If you see anybody wail or complain, call him a slave, though he be clad in purple." "Wherever I go it will be well with me, for I carry within me what will make me happy." * "May thy will not mine be done. May thy will and mine be one." Remember, as Emerson says: "Most of the shadows of life are caused by standing in your own sunshine." Emerson also says: "What you are speaks so loud I cannot hear what you say." The Bible emphasizes humility, forgetfulness of self, as all-important. "He that humbleth himself shall be exalted." "He that loseth his life, shall find it." "The first shall be last, and the last shall be first." "Pride goeth before a fall." "The greatest among you shall be your servant," etc.

The life of each one is the life of the whole and the only royal road to happiness is through self-forgetfulness. "Man is meant for happiness and that happiness is in him." Tolstoy "To enter Heaven, man must take it with him." Henry Drummond. Everything being good or God, nothing happens but is a manifestation of God. "I am the Lord and there is none else. I form the light and create darkness. I make peace and create evil.

* Marcus Aurelius.

I the Lord do all these things." * It is unthinkable that God would create evil, sorrow and sickness as we have hitherto believed, merely to oppose himself, when he is all in all and being all-wise, must have had a wise purpose in creating. It is also unthinkable that he would have less kindness than man himself. "Here lie I, David Elginbrod, be merciful to me, O God as I would be if I were thee, and thou David Elginbrod."

Sorrow and sickness are disciplinary; like sin, they warn of a wrong adjustment, a perverted use. There is no such thing as punishment as we have understood it in olden days. It is simply cause and effect and resuts invariably from an infraction of the law. They are only temporary exhibitions of a friction notifying us to come into harmony with the whole, when these adverse conditions will pass away. If it were not so, we would deny ourselves harmony or heaven forever more. Had we been made perfect, under the law of contrast, we could not have appreciated it, for we must have experienced imperfection to do so. The joy of doing for others would be taken from out of our lives also. Rewards and punishments of a most positive kind are necessary to make man do his best.

Christ bade his disciples particularly and frequently to heal the sick, by prayer to bring the

* Isaiah 45:6, 7.

patient into harmony with the whole and so remove the cause of friction, of which sickness was simply the outward evidence. Everything must come out right in the end for each and all of us, or God's work is imperfect and he himself a partial failure, inasmuch as he has done some poor work.* This is, of course, impossible. So the drunkard dying in the gutter, the murderer upon the gallows, cannot be utter failures. They must have acquired some valuable experience. It is the thorn strewn path many have to take, to learn the bigger things of life.

To have exhausted the possibilities of the false is one way of arriving at the truth and a way replete with experience; as we eliminate error we progress; absolute monarchy, divine right, caste, temporal power of the church and slavery had their good features when existent, but are now cast aside as error.† The roots of all social values in the world are planted in darkness and ignorance. Men have only grown wise by the rejection of their mistakes.‡ So, too, were this life to finish here, how impotent, how futile would be the labors of an

* Have faith in a God that can create "the ant, that viewpoint of a personality, that mere speck of being, yet including within the infinitesimal porportions a clever, busy brain, a soldier, a politician, and a merchant." Prose Francies, La Gallienne.

† The New Religion of the Future, Guyau, p. 15.

‡ Religion in the Making, p. 1, S. G. Smith.

Almighty God (he would cease to be Almighty were this true) through the countless cycles of time! It would be the most stupendous and the most pitiable failure in the world's history—again, it is unthinkable.

"Life," says Herbert Spencer, "is a continuous readjustment between internal and external relations." Always remember the rewards to follow, the happiness finally attained, are far beyond human conception. One great fact stands out preeminent in the world's history, and that is, that in order to advance to a higher plane and where old time custom must be uprooted, the penalty paid for the abolition of the old is often simply terrific. Thus the temporal power of the Pope; the abolition of the divine right of Kings; the dethronement of King Alcohol (and we hope soon of the God of War) have cost oceans of blood, and treasures incalculable. But it is worth the price paid for those who come hereafter.

Back of our daily life is an unrest, a desire to better present conditions, a divine urge, which is the basis of all progress; the law of divine discontent is the law of growth. Scan closely your daily thoughts and eliminate those that are bad, lest they become a habit, be guided by the still small voice within, which as you heed will gradually become more easily heard. If you would develop the Godhead in yourself, bring out the love in you, for

God is love. "He whose heart is full of tenderness and truth, who loves mankind better than himself and in whose heart is no place for hate may be another Christ."

Do not above all things become the victim of auto-suggestion. Psychologists say that morbid selfishness is the basis of many of the diseases heretofore classified neurasthenia. Don't let fear, begotten of its dam unfaith, stand ever ready with its doleful devitilizing suggestions. Unknown to yourself, you assume a mental attitude of depression or of I can't that is sure to bring unhappiness in its train. A cheerful frame of mind, a refusal to be depressed would work a wonderful difference in your health and happiness. Above all things control your temper as it reacts on yourself; poisons your system and puts you out of harmony with God. It upsets the nervous system, begets dyspepsia and a hundred other ills. As a god, the real you, the spirit cannot be affected. Remember that suffering is of to-day, is transient only whereas happiness is man's normal condition and therefore everlasting. The very fact that we suffer so indicates that we have perhaps plumbed the depths; have learned much and are ready for a change for the better. It is the body and its desires that drag you down and cause you unhappiness. Analyze your next unhappy period and you will find the foregoing to be true. Drive it out by thinking of some-

thing pleasant, for no two trains of thought can occupy the mind at the same time.* Remember all life has something in it for you, something in common with you, for are you not a part of the whole? Ruskin says: "There is nothing in life that has not its lessons for us or its gifts." Demand daily more of your true self, the God within, and have implicit faith that it will come; it surely will if for the spirit's best, for such is the law. Let life become a daily unfoldment of the beauty and powers of God and the harmony generated will make of earth a heaven for you.

One author says that to accomplish anything worth while, there first comes the desire, then the mental picture of the uplifting, then the strong affirmation that one will live the life, then the conflict with its attendant suffering and frequent failures, finally the victory. But even the failure is a partial success, for it has to its credit the effort made and is likewise valuable for the experience gained.

One cannot appreciate anything understandingly without knowing it from all standpoints. One cannot realize the height of a mountain without a previous descent into the valley below, or recognize black until one has seen white, or sweet until he has

* "For nothing which is independent of the will can hinder or damage the will, and the will can only hinder or damage itself." Discourses of Epictetus, p. 245.

known the opposite. In everything this law of comparison applies, we must have something with which to make a contrast. John Fiske, the great scientist, said: "Things are distinguishable only by their unlikeness. We know nothing save as contrasted with something else. If we knew but one color we should know no color at all. If our ears were filled by the roar of Niagara, unbroken by any other sound, the effect on us would be unbroken silence. Had we never known pain, we should never know pleasure." "Consciousness without contrast is impossible." * Why should it not apply equally to holiness or goodness? What can we know of them under the law unless in a previous existence we have experienced the miseries and ugliness of sinning? And we could not have come up from the brute and the savage without the record and experience that goes with these stages of savagery and brutality. Our capacity for happiness and goodness have grown through experience; we can only know things as we have seen them through their relations, and the mind is the judge of those relations. If this is true, why be so hard on those in our midst who are acquiring this really needed experience when the best of us have sinned so woefully in the past. Why should we punish the in-

* "He can fall lower than the brute on his way to a communion with his God." Practical Idealism, Hyde, p. 18.

dividual who is of God and therefore good, when his actions are simply the results of impedimenta in the way of the expression of his true self. Why not remove these obstructions and so assist him to develop normally. The law that punishes is founded on the old Jewish law of an eye for an eye and a tooth for a tooth, which is wrong now and man's law therefore is opposed to God's, and consequently erroneous; also Infinite love saves all, mothers all. We are living proofs that he is simply on a lower plane of existence; now occupying the plane that we formerly did, and will improve if only given time and opportunity. On the contrary, such harsh judgment on our part is proof positive that we are sadly in need of a further enlightenment before we reach the Christly plane, where we know too much to condemn. Of course, we cannot allow them to proceed at our expense, but we should not punish, we should reform. We should assist the offender to a higher plane and help him acquire this experience in a way less harmful to his fellow-man. Undoubtedly in a previous incarnation he must have had considerable experience or he would not be transferred to this plane.* What he needs now is some one to show him the way so that he can ad-

* If so, what right have we to execute him and so remove him from this sphere where God saw fit to place him?

just himself, can come "in tune with the infinite," and as his brothers it is our duty to do it.

Work without obstacles to overcome would become very monotonous, we would be deprived of the greatest pleasures of achievement. So suffering in the divine plan seems necessary during certain stages only,* or our characters would be negative ones, lacking the tempering process of adversity. What is the value of the picture without the offset of the shadow? We must combat and overcome these obstacles, however painful the process. Hartman and others go so far as to say that if grief and evil did not exist there would be no religion. From our feelings of dependence, of fear, of wants unsatisfied, of our need of someone to love or confide in, springs a desire for help from some superior being.† The Basque says: "If you want to learn to pray, go to sea." "What thou hast not by suffering bought, presume thou not to teach."—Marcus Aurelius. But this period of struggle is only a condition and therefore transitory, and when contrasted with eternity has but a very brief existence. Success is the fruitage of past experience, and this has led through the path of frequent failure. Knowing God to be all good we know that there

* "Sufferings, then, of the trying character are useful to us, whether we choose or not." Discourses of Epictetus, p. 293, Long.

† The New Religion of the Future, Guyau, p. 6.

must be some compensation for the suffering and degradation we endure, else we must deprive God of his quality of goodness or of power. "Out of struggle comes rest, out of despair springs hope, out of darkness, light; and out of the tomb, new life." Back of all spiritual improvement is a desire for something better, the need of something that will comfort and sustain.

In good times, so-called, this longing is dormant, stifled by the pursuit and gratification of sense desires, but when the loved ones are gone and riches have taken wings or sickness racks you and perhaps isolates you from your kind, then communion with your Maker becomes necessary. You cry out for help, you seek out the law, recognize and follow it, and receive infinite comfort and advancement. Therefore, what we in our ignorance, judging only from a material standpoint, call bad times, are really the reverse, for it is the period of our life when we acquire and store up eternal values. Of the two extremes, it is the best. A grand old school is that of adversity, even though the hours are long and the lessons hard. It is from the vale of suffering, looking through the portal of sad experience only, that we come face to face with our Creator.

Pain and suffering * in time destroy the desire

* Pain begets thought, and thought begets action, and out of it all come experiences, vastly useful to mankind, also the appreciation of its usefulness adds greatly to

to sin. They raise a hellish condition from which one is anxious to escape, thus begetting finally a spiritual hunger, probably working along the lines of action and reaction. The sufferer halts and seeks out a remedy investigating from effect to cause. The result is a compliance with the law, and the pain proves, therefore, in the end beneficient. Without the penalty there would be no end of sinning,* and therefore no advancement—in short, a failure of God's laws. "Pain stands as a sentry on guard to warn one away from the path that may lead to death, and its duty ceases and it passes on, for it can be of no more use when death actually comes and we pass over, as Hammond says, "without pain and without regret." † "Any plane viewed from the altitude of a higher one seems evil from relativity rather than opposing abstract quality. The animal in man is not to be extirpated but to be used as an efficient helper." "All sin is virtue unevolved, Release the angel from the Clod, Go love thy brother up to God, Behold each problem solved, All sin is virtue unevolved." ‡ John Fiske says:

our power to bear it, and multiplies the rewards we receive from it.

* Paul says we are to "glory in tribulation knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts."

† Law of Mental Medicine, Hudson.

‡ Ella Wheeler Wilcox.

"Evil is simply the lower stage of living as looked at from the higher state." Prof. Josiah Royce of Harvard teaches that "evil is nothing positive but merely the deprivation of Good."

We make the mistake of judging everything from our present existence. We do not look as we should from the standpoint of the ages and realize what has been accomplished in the past. If we would only broaden our view we could eliminate worry and despair, by learning to trust in the goodness and greatness of the power that has gradually developed through the centuries so great a being as we really are, originating from such humble, even ignoble, sources. If from this same viewpoint we would look still further ahead, our reason would assure us that our future must be one with our Creator, a state that is something too great for our conception. Through all we see the dominancy of law until we are forced to conclude that God is law (a God whom we can never define, for to define is to confine, and therefore limit God), and if we would reap the results we must seek out this law and harken to it and so hasten our progress, remembering that for every ill there is a remedy, viz, compliance with the law.

It is wisdom on our part, and the will of God as well, that we leave behind us as soon as possible the stage of sin and suffering. No longer must we deem sin and suffering and all the discom-

forts of life, as the will of God, to be endured patiently and uncomplainingly, as our forefathers did (without an effort to remove the causes and end the friction and so graduate from this stage,) and stone the first man who used an umbrella, because they claimed it was an unholy protest against the will of God, and that he should endure the wetting. No longer are we satisfied to say with the gentleman living in Elizabeth's reign that some people were trying to introduce an absurd fashion of using knives and forks at meal time, but as for him he would not, for God had provided him with ten fingers and thumbs for that purpose and expected him to be satisfied with them.

CHAPTER XII

To those who are suffering, time seems in many cases endless, yet under the law of contrast they are attaining a capacity for happiness later on that will countless times over-compensate them for the pain they have endured. The child's doll in time breaks, and she grieves sadly and wishes perhaps that she had never had it, but the more experienced parents know that the doll has served a purpose in developing in the child the maternal instinct, bringing forth its love and pain and solicitude for the doll that has passed away. Remember at this time the promise given: "I will never fail thee." "If thou will diligently harken to the voice of the Lord, thy God, I will put none of these diseases upon you, for I am the Lord that healeth thee." * "And the Lord will take away from thee all sickness." †

The unfortunate is he who has gone through life and suffered little, had no reverses but has had all that wealth could purchase, for such a one has learned but little and therefore must acquire his

* Deut. 32:39. † Deut. 7:9–15.

knowledge in some future incarnation. And even he is never happy and ofttimes leads a far sadder life than a humbler brother especially one who is accomplishing something. Life itself is measured not by the span of years but by the experience gained, what we have thought and felt. Out of the many forms of evil to man sprang up the necessity for self-preservation, which finally took the form of co-operation, from which sprang all modern civilization. Had it not been for the existence of these so-called evils, man might still to-day be the ancient cave-dweller, the primeval cannibal of those times.

Scientists say that the music of the fields began with the fear and pain of birds. Plato said no one was fit to rule who had not learned to understand man through his own sorrow. Christ declared he had come to change nothing in the world but human desires, for nothing else needed changing. "Could we raise the veil that enshrouds eternal truth, we should see that behind Nature's cruelest works there are the sweet springs of divinest tenderness and love," says John Fiske. The brightest, sunniest-hearted man Goldsmith ever met was a poor, deformed, crippled slave, wearing a chain, whom he met in Flanders.

We can only truly possess what is good, for we ourselves are good, and, as like attracts like and unlikes repel, we can only assimilate that which is like

unto ourselves.* Therefore, " All things are yours " means all desirable things, all that you can assimilate, and, since you are a spirit, MUST necessarily refer to things directly or indirectly affecting the spirit. Money does not answer this qualification except so far as it is necessary to properly clothe, feed, and house the body.†

Money is attracted by the man on a material plane who loves it and works for it (under the law that like attracts like), generally at the expense of his better spiritual self, for he has to concentrate deeply to the exclusion of the better things. The man who is further advanced considers it but a means to an end and therefore receives less of it. The possession of it is no criterion of success in life, which is spiritual not material. In the majority of cases it rather represents a foolish wasting of valuable time. All men of great spiritual attainments, from Christ down, have known this and one of them have ever desired or attained riches, their greatness has always consisted in doing something for others. When the present monopolization of money by the rich shall have passed away, all fear of social revolutions and much of the public discontent will have perished with it.

* The greatest of all possessions is self-possession, for it gives you power to command all other possessions.

† Baron Anselm Rothschild said: " In a word, all that I get out of wealth is the duty of preserving and increasing it," nor did Nathan Rothschild get any more happiness out of the money making.

Man for ages has been controlled to a greater or less extent by his surroundings. At one stage he was entirely so controlled and is so now to a lesser extent. Is it not natural then that under the circumstances he should have gradually built up for himself limitations, the result of past experiences, that it now becomes very difficult for him to divest himself of, especially as almost up to the present time he has been taught that he is a grovelling worm, endured but despised of God?

The new uplift with the central idea of man's divinity—that he is a part of the cosmic whole—must needs take some time to do away with these conditions and release and place in command the God within. But when this is accomplished and the thought of "I can't," that great mental barrier of the ages (and the fear it conjured up, the graveyard of otherwise successful action) has been done away with, the results will be marvelous.

Fear is a negative, discordant vibration which puts you out of alignment with achievement by depriving you of faith in your powers to achieve success. It denies the power of God, and is therefore the greatest opposing force of God's—the only real devil that exists. When fear at a moment's notice can numb the mental faculties, cause the vital organs to refuse to work and culminate at times in death, what must be the effect of millions of years of fearing, and conversely what a great and beneficial reaction will

follow when this fear is dissipated! And this will follow when man can realize he is a god and as such beyond all earthly harm. Creeds and teachings in the past have inculcated fear in man (the fear of evil has produced the effect of evil) and it is time man should assert his Godhead.

Faith in God and the justice of his laws will work great results for good, and ever remember that even Christ in his native country could do no great works because of the lack of faith of the people. Worry is the tyranny of one idea, to the exclusion of others, probably the worst form of tyranny known, for it is ever with us. It develops one group of brain cells to the exclusion of all others, which latter finally become congested because of the excessive flow of blood to the one cell group depriving them of proper nourishment. Finally the weakest cells in the group, their walls by constant pressure and over action becoming thin, eventually burst and a clot of blood on the brain follows and death or insanity results when carried to an extreme. But being only a state of mind after all, it is only a condition and therefore must yield to the existing positive forces for good, scientists say.

Science has ever been backward in demonstrating anything on the unseen plane.* She has tried

* We do not experience the weight of fifteen pounds to the square inch of our body nor do we see any signs of the power that draws up to the heavens enough water yearly

to confine herself to the plane of the physical senses, but now she has been forced of late years to take cognizance of the unseen. Joseph LeConte says: "The forces of nature light, electricity, magnetism, etc., are naught else than different forms of one omnipresent divine energy." * As a result of our studies we have to realize that there are many things in nature our senses do not cognize, yet which exist, as the force of gravity, the air's pressure, the motion of the earth, etc. It follows that there are probably many others existing and exerting their influence which we are ignorant of, especially those of a spiritual nature. The old scientific argument "I cannot cognize, therefore I deny," becomes absurd.

This is the particular duty of science—to prove the existence of forces and things we know not of—to prove to us the unreliability of our senses, she is meeting theology half-way and is fast sup-

to cover the surface of the world. Neither do we take any recognition of the power, Prof. Clark of Amhurst College says, equal to 1½ tons, that is at work in one pulpy squash, nor of the sunshine shining on the deck of the largest vessel, generating enough power to run it easily, nor that which shines on Manhattan Island on a sunny day, sufficient to drive all the steam engines of the world. Signs of the Times, June, 1915. We think that iron and stone are colder than wood whereas they are merely better conductors of heat, etc.

* Evolution and its Relation to Religious Thought, p. 299. "Do not I fill heaven and earth?" said Jehovah.

plying the proof that the preacher has heretofore needed to make his arguments convincing. She is, as well, separating the true from the false in theology. When she has finished, and not until then, will the preacher be able to advance arguments which will be absolutely convincing. The theologian has ever preached the existence of a soul and an all-powerful God, both of which the advanced scientist of to-day is gradually being forced to admit, so these two finally meet on common ground and the conflict is fast ending between the liberal minister and the advanced scientist.

Sir Oliver Lodge says: "Science is beginning to suspect the existence of a larger transcendental individuality with which men of genius are in touch more than ordinary men." "The conflict of the ages has been the conflict between the received religion and the tendency of civilization. The saviors of the world, one and all, have suffered martydrom at the bloody hands of religion." *

Darwin says: "The organic world owed its animation and quickening to progressive development as against the theologian's dogma of special miraculous creation of species." Because of the proof they brought to bear against the miraculous creative dogma of the theologian many thought

*The Non-Religion of Man, etc., by Tuttle.

they had eliminated God from the universe, whereas further discoveries made along this line by scientific believers in the theory furnished the strongest proof yet of the creation of the world by an omnipresent, omniscient, and omnipotent power whom they are gradually agreeing with the theologian should be called God. The very fact of organic and mental evolution with all its wondrous workings points to a divine origin of mind and life on this earth.*

It is the duty of science to prove the existence of things and their material causation, while it is the part of religion to be philosophical and discover their meaning. Working along these lines Science and Religion should supplement not antagonize each other. "Science has found a way through Psychology to God and is God made manifest and college professors are teaching that man is the embodiment and conscious expression of the force that guides all life and holds all matter in its course." † "Genuine religion must be scientific for science is true religion; for all true knowledge is divine, so true science is religious." ‡

"Materialism so far as the teaching of the colleges is concerned is a thing of the past. It is believed by many profesors that through agnoticism

* Evolution of the Human Soul, Andersen.
† Progress Magazine, September, 1909.
‡ Newcomb's "All is right with the world."

the world has finally arrived at the borderland of a spiritual domain, infinitely more beautiful than that exploited by the church. The present issue is no longer, the schoolmen say, between science and religion, but between scholastic faith and atiquated creeds." *

No one has ever seen the death or destruction of a single thing in nature; it has always been simply a change in form. Froebel says: "Throughout the whole of nature, there is nothing but continually repeated resurrection." Frohman's last words after the Lusitania had been torpedoed were, "death is but a beautiful adventure." No autumn ever passed submerged in winter but has seen its resurrection. The wild flowers that perish in the frosts ever come to life again in the spring. Nature shows nothing in a permanent state of repose, it is always action up or down, and what seems like repose is only temporary and presages a change. "Nothing is permanent but change." The very conditions of life are such as to presuppose death, the same conditions which build up one organization compel the destruction of another. The very process of decay is a manifestation of life. There is no sleep or grave so deep that can hold a human soul. Victor Hugo says: "The tomb is not a blind alley, it is a thoroughfare, it closes in the

* Harold Bolce, Cosmopolitan Magazine, August, 1909.

twilight to open with the dawn." It is but a phase of life and life exists for eternity, a stage in our progressive development. If death ended all, then would life be an unfinished tale, a plan without a purpose.

Primitive man needed the fear of death before him ever in order to survive, as do many now. But as we advance and learn of the beauty and usefulness of life and the utter futility in trying to evade its experiences, its usefulness will have passed away and we shall see it as it is, the entrance to a grander, fuller life, to be welcomed when the proper time comes. Why not then wear white as did the old Romans,* the Spartans and the Chinese, emblematic of their friends' entrance into paradise in shining robes. The modern Jew has advanced beyond us in this respect. He calls his burying-place "Beth Hachaimor" or "House of the Living." †

If it were not for death, the world by this

* The Romans, the upper classes were more advanced than we have thought. Professor C. M. Cobern, Archaeologist of the Alleghany College, Peru, says: "In the year Six, Nero established an income tax levied against every one having an income of over Four Thousand dollars a year. There were trusts and banks then, and they failed sometimes. In Nero's palace at Rome they dug up three elevators. Criminals were turned over to the surgeons; shorthand was in use about the time of Jesus," etc.

† Mystery of Grief, p. 116 Bolton Hall.

time would have been overpopulated. There would have been no room for us or any of our little ones. It is very possible that we may even actually control death and it may become in time a voluntary flitting on our part, at the proper time. So also as we have never seen the ending, we have never seen the beginning of anything, only a metamorphosis, like that of the grub into the butterfly. The seed sown grows up into the plant, the plant in time begets a seed, but the first seed sown was only a change. The plant took the necessary constituents from the soil and the air, and begot a new combination.

So because the body undergoes a change at death, being simply an instrument used by the soul, there is no reason from which to predicate that the soul is dead or has changed. It is simply a cessation of material expression by the spirit, a rebirth into another and higher life.* The kinship of sleep and death has been often mentioned. We call our graveyards cemeteries or sleeping-places and in Israel it was said he slept with his fathers.

Natural death is unknown amongst the lowest forms of life, like the amoeba, which continuously divides and subdivides, this being so, why should

* "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

death be introduced among the higher forms? surely not as a punishment for advancement. It therefore must serve some wise purpose, and what better than as an entrance into a higher life?

Death will lose its sting and the grave its victory when the spirit has developed in us clairaudience and clairvoyance sufficiently so that we can see the spirit world and commune with it. We will then refuse to believe the testimony of our senses, knowing how defective they are and will see the truth for ourselves from a spiritual standpoint.

Reason tells us that our relations with our Maker are too important to be terminated so abruptly. The voice of God within says it must be true, and science ratifies it by informing us that nothing can be destroyed, and our sense of justice demands another chance for those who have suffered or failed to make good.

The Psychical Research Society, of which some of our most advanced scientists are members admit the existence of clairaudience and clairvoyance and of communication with the dead in very rare instances. Suffering will have passed away and the tears that accompany it when its mission of guiding us to the right path shall have ceased. Christ says: "Verily, verily, I say unto you, if a man keep my sayings he shall never see death." The Norseman spoke of a man dead as

having "gone home." * "Death is non-existent except to the eye of sense." "All death in nature is birth." "Death and birth are but the struggle of life with itself to assume a more glorious and congenial form." Fichte. It is the casting off of a crude form of expression for one which is more perfect and therefore it is not death, but fuller life, a rebirth. A few deep thinkers like Edison are commencing to believe that death as we know it is not necessary but that life later on may be prolonged here indefinitely. Professor Dolbear says: "I think we are very near to a discovery of a scientific basis of immortality that will transform most of our thinking." Professor A. J. DuBois of Yale believes that the discovery has already been made.†

* Appolonius of Tyana, in a letter believed to be authentic says: (Occult Review, April, 1905) "There is no death of any one but only in appearance even as there is no birth of any save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death. It is simply in being visible or invisible, the former through the density of matter and the latter because of the subtlety of being, and being is ever the same, its change being motion and rest. . . It is the way of everything here in the world below that when it is filled out with matter it is visible, owing to the resistence of its density, but it is invisible owing to its subtlety when it is rid of matter; the matter still surrounds it and flows through it in that immensity of space which hems it in, but knows no birth or death."

† Science and Immortality—from Don't Worry, by Theo.

Unanswered prayers (if proper) there are none, but answered as we desire they generally are not. The same God that allowed the burden made the back. Most of our prayers are foolish* or would work out an injury by interfering with the divine plan. God answers the call of the spirit, not of the flesh; hence our many disappointments, for mostly we desire things material or the welfare of some beloved one whose salvation God is working out along lines of suffering, perhaps.

We specialize in prayer, whereas God works out our salvation on broad lines of his own, and here our faith must come in, and if we differ we must realize from past experiences that his plan is best. Longing for the companionship of our fellow-man, his love and sympathy, makes us better qualified to appreciate these blessings when we acquire them. Thru suffering we learn the lesson of patience and only then can we know what good health means—the blessings of it.

How can we be sympathetic unless in some previous period we have longed most earnestly for sympathy and have suffered for the lack of it, or

F. Seward. See also latest Report of Psychical Research Society.

* Jean Ingelow says: "I have lived long enough to thank God that all my prayers have not been answered." "The most manifest Sign of Wisdom" said Montaigne, "is continued cheerfulness."

perhaps from some harsh judgment passed upon us. The halt and the blind will for ages rejoice in seeing and in unimpeded locomotion, even though the conscious mind in the next evolution should not remember its sufferings here. Yet will the subconscious, knowing everything, rejoice for all time?

An omniscient, omnipotent, all-loving God will not and cannot put us thru any experience that is retrogressive or unnecessary. He would not be omniscient, omnipotent if he did. Christ again and again emphasized the fact that we must have faith "as your faith, be it unto you." Faith is the most potent form of attraction, the mother of achievement. It brings out the best in you and the best in those around you. Desire, faith, and work are the trinity that bring results.

Demand is the scientific basis of prayer; therefore, do not abjectly supplicate. We must comply with his conditions (laws) first, if we would receive in accordance with our desires, and all these conditions emphasize the great law of progress, of which we must never lose sight, and especially must we not become self-centered and so lose our identity with the whole, or progression ceases and a hellish condition sets in.*

* God makes universal laws with which the individual must place himself in harmony. (Chinese view of prayer). St. Paul says: "Faith is the substance of things hoped for." Under the law, if sufficiently strong it attracts the thing desired.

CHAPTER XIII

In studying economic, industrial, and religious history one is forcibly struck by the fact that great truths, even though they may have dawned upon the world centuries ago, were never appreciated and were never appropriated into their daily life until the people had reached a degree of intelligence where they needed these truths and were fitted to receive and utilize them. Under the workings of the law, the same law that governs demand and supply, came the means of gratifying the desire, showing that the Power that rules the universe stood and ever stands ready and even anxious (for, we repeat, the greater desires harmony with its parts) to gratify all reasonable desires. And, however fast these desires increase, the call upon him is always cheerfully responded to and always more bountifully than we ever thought of demanding, pointing plainly to an inexhaustible demand and supply in the future. The Father is ever anxious for the welfare of his child.

The keynote thruout all is "Seek and ye shall

find," " be worthy and it is yours," * and that God is evidently giving a part of himself.

" All things are thine estate; yet must
Thou first display the title deeds,
And sue the world, be strong and trust
High instincts more than all the creeds."
Lord Lytton.

As we need them and can assimilate them and make them part of our life, the advanced minds among us go into God's great storehouse, now opened wide to us (practically in the Nineteenth Century) and bring out great discoveries,† which have been waiting from all time for a race sufficiently advanced to know how to utilize them. And in this same storehouse are endless other beautiful and wonderful things waiting for man to claim his ownership. The storehouse is inexhaustible, for as we progress forever our circumstances changing with our plane of advancement, so we shall ever be making new demands; and there is no limitation to God, his powers, or his possessions of which we are the heirs. " God is my Father. He has

* " If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

† " Human knowledge will be erased from the archive of the world before we possess the last word that the gnat has to say to us." Henri Fabre.

wealth untold, His wealth is mine, health, happiness and gold." * "For there is nothing hid which shall not be manifested; neither was anything kept secret but that it should come abroad." † Professor Crooks, in Popular Science Monthly, says that a single foot of ether locks up ten thousand foot tons of energy some day to be utilized by man. And in this storehouse also will be found the key to perpetual health as well.

Christ said: "Thy faith hath made thee whole." All his healings were based on the inherent powers in man to cure himself (and he will always lack something of the qualities of a God until he can do this) and faith only was needed to bring these vital forces into action. Physical disease is externalized evidence of a want of spiritual harmony with the source of our being—the whole—a violation of the law. Medicine supplies to a certain extent the element of faith while nature works the cure.

Man is a veritable Trinity ‡ the flesh, the intellect, and the spirit—and these must necessarily work in harmony, being parts of one whole or disastrous

* Ella Wheeler Wilcox. "Industrialism as it changes, betters human environment, and is the true civilizing agent." Elbert Hubbard.

† Mark 4:22.

‡ All ancient philosophers, both christian and pagan, believe in a Trinity. Riddle of the Universe, p. 27, by Ernest Haeckel.

results will follow (and his life is expressed by birth, progress and death.) "It is evident from the history of the healing art, that the science was one originally of pure suggestion." We now call it suggestive therapeutics. Even to this day in India the Priest (who is supposed to be nearest the deity) mutters words over strings and amulets and fastens them about the neck, waist, or wrists of those complaining of disease or sickness. From strings and amulets, the incantations and mutterings were made over something the patient ate or drank, and still later specialized preparations were made over which incantations and mysterious words were uttered.

Later, roots, herbs, and concoctions were prepared for different afflictions, all the while they were preparing them, enchantments were uttered or sung over them. As time passed and the number and variety of medicinal preparations increased, no account was taken of man's innate vitality, nature was considered a weakling and the faith seems to have been transferred from the enchanter to the drug or preparation itself, and the virtue is now supposed to reside in the medicine itself.

"Toward the latter part of the middle ages the alchemists despaired of transmuting baser metals into gold and started in searching for the elixir of life, and from this grew the discovery of

manufacture of modern drugs." Haeckel, in the Riddle of the Universe * says, that down to the middle of the Nineteenth Century the nature of diseases were sought for in supernatural and mystical causes until Vichow introduced his cellular formation of disease. We are now coming to understand the power of suggestion and to realize that the only reliable agency for the relief of all human ailments is the power inherent in man himself and that by awakening and developing the latent powers within us, we are able to rid ourselves of disease in all its forms." † "Before the Reformation the monks

* pp. 49 and 50.

† Eternal Progress, December, 1908: The following are taken from Mind, Health, and Religion, by R. MacDonald: Dr. Fleury says: "The modern Doctor must understand the pathology and hygiene of the intellect. But the fields of psycho-physiology and psycho-therapeutics are as yet almost untouched." Sir George Paget claims that in many cases cancer has its origin in prolonged anxiety. Dr. Snow, Dr. Murchinson, and Sir. W. H. Bennet, of St. George's Hospital, London, all agree that often cancer of the liver, the breast and the uterus are due to mental anxiety. Dr. DuBois of Germany says: "Can we by means of the mind, by our moral deportment, escape illness, prevent functional troubles, diminish or suppress those which already exist? I answer boldly, "Yes." Doctors John Hunter and Johann Mueller state that any mental state may be induced in any part of the body by constant attention. Dr. Schofield of the British Medical Association says: "The wise physician must grasp the underlying unity of the spiritual and material and recognize that

were the only medical practitioners and the monasteries the only hospitals (and the only refuge for the decrepid and aged as well). After that in England, barbers, farmers, butchers, blacksmiths and old women practiced." * "And as ye go, preach, saying The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." † The psalms reiterate that wholeness is the natural result of abiding in God. The wise physician ‡ is reverting to the early teachings of medicine as represented by the faith curer, the witch doctor, and the like, and is looking less to the body and more to the mind for the cause of disease, for evidence

the body may and does influence diseases of the soul, so does the mind influence states and diseases of the body." The eminent Dr. Laycock claims the most eminent and successful physicians have all been true psychologists, for the knowledge of a practical science of the mind is fundamentally necessary to a practice of medicine. Dr. Matthew says: "A large portion of all diseases are due directly or indirectly to thought." Prof. Gardiner, President of the British Medical Association, says: "We must acknowledge that the spiritual element in man is brought necessarily into the sphere of the physician's work." Sir B. W. Richardson claims that diabetes is undoubtedly caused by mental strain."

* First lines of Therapeutics, Harvey, pp. 78–80.

† Matt. 10:7, 8.

‡ Voltaire defined the practice of medicine as "putting medicine of which we know little into a body of which we know nothing."

shows more and more that the body is acted upon by the spirit to a great extent.

Hahnemann claimed that disease and the proper remedies were spiritual.* Harold Bolce says he "was amazed to find the profoundest scholars in our universities lending their philosophic interpretations of life's enigma to the widespread contemporary movements that declare that disease of the body and distress of the mind and much poverty must pass away when man understands the laws of health and infinite supply. The men who a year or two ago would have been deemed dreamers, in expressing a doctrine that God's spirit can be examined and taught scientifically, insist that this is among the most practical of courses since it may assure the student health, etc."

If every atom of the body is the result of thought and each contains a mind as before stated, it follows that the atomic minds are amenable to thought and therefore the whole body; and further, if thought is the creator, why is it not the proper one to cure, to readjust anything out of order? If we are gods, part of God, the Creator and Ruler of all, why can we not exercise the powers he uses, the power to cure, which no one will deny him?

If every atom of the human body contains a mind, and these cells for ages have been impressed

* Cosmic World, October, 1909.

with fear, it is no wonder that the babe takes on disease even though its mind is not yet sufficiently awakened to understand and that it responds unconsciously to the medicine administered by the physician. Prof. Tyndall says "An eminent friend of mine often speaks of the mistakes of those who regard man's ailments as purely chemical, to be met by chemical remedies only. He contends for the psychological element of cure (mind cure): the influence rained from ladies' eyes enables my friend to thrive on dishes which would kill him if eaten alone. A sanative effect of the same order I experienced, amid the thunder and spray of Niagara."

Henry Wood says, "If bodily harmony or inharmony be the natural and direct result of the past prevailing quality of thought, it is at once evident that the only normal or scientific healing agency is resident in mentality for we must address ourselves to the cause. So modern materia medica lacks an exact and scientific basis, for its logical assumption is fallacious for the soul is not a function of the body, as its philosophy practically takes for granted."

Our receptivity is the real cause of our sickness and any germs, draughts, etc., are only the occasion, for otherwise all exposed would partake of the same sickness. It is our fears that in a great meas-

ure give drugs their present importance and induce us to call in the services of the doctor.

If mind created body, it can ultimately cure it. Healing is simply a cessation of a state of friction. "Disease is but a modification of some natural or some normal action or function." * "Diseases are truly natural, though not normal conditions of the animal body, and they are formed, maintained, and constituted by the same vital powers which regulate and constitute the ordinary conditions of health." † It is only the vital forces that can cure. Medicines are but modifiers of morbid condition.‡ Dr. Burton of London says: "The great aim which the medical man places before himself is the cure of disease. Unfortunately, however, a direct cure at all events a direct cure by means of drugs, is in a great majority of cases totally impossible." § "The living organism is its own healer and it is itself adequate to the cure of all curable diseases," ‖ (If this were not so the people who could not get at physicians would die) by a proper readjustment, from which comes a restoration of harmonious action between the spirit and its body.

* First Lines of Therapeutics, p. 115, Harvey.

† Of Nature and Art in the Cure of Diseases, Sir John Forbes.

‡ See Drs. Alison and Grubber.

§ First Lines of Therapeutics, p. 158, Harvey.

‖ Ibid, p. 30.

Mere mental functioning does not cure disease, it is the spirit that heals—the life principle, Hahnemann calls it—but the mind is the medium that brings it into action. Dr. Harvey W. Wiley, addressing the Denver County Medical Association, says: "Throw off your cloak of mystery and become one of the people. Some day perhaps every learned profession except teaching and agriculture will have been banished." Dr. Osler in the Encyclopedia Americana, says: "The basis of the entire profession of medicine is faith in the doctor and his methods." Dr. E. F. Fish, in Wisconsin Medical Recorder, says: "To-day the practice of medicine is truly a hodge podge. We all recognize that a large percentage of our work is empiric, often amounting to actual dishonesty." George Herbert says: "God healeth but the physician has the thanks." Hippocrates held that "our natures are our physicians." "It is God that healeth our diseases." * Sir William Hamilton's question became famous.—"Has medicine made a single step since Hippocrates?" "The powers and provisions of art (medicine) must be so far of a subordinate kind—far more subordinate than is commonly supposed." † "The office of medicine is only an auxilliary to nature." ‡ Scientists say health consists in harmonious

* Psalm 103.
† First Lines of Therapeutics, p. 272, Harvey.
‡ Ibid, p. 277.

vibrations and disease in inharmonious ones. Good thoughts are constructive, bad thoughts destructive to health." "For ages suggestion was the only therapeutic agent known to mankind." * And the practice of modern medicine began originally with suggestion as we have stated. Christ said "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." †

That our present system of healing is defective is shown by a report ‡ of the New York City Hospitals Committee to the Board of Aldermen to the effect that nearly one-half of the clinical diagnoses made in Bellevue Hospital were not confirmed by subsequent autopsies. And this report made by those who were friendly to the doctors and therefore probably not as bad as facts warranted. If this is as near to it as our best physicians can aim what is the percentage in private practice? As the brain power of the individual develops the duties that he delegated to the priest and the doctor, to think and act for him, he will gradually recall and

* Hudson.
† Mark 16:17-18.
‡ Summer of 1914.

do his own religious thinking and be his own doctor ultimately.

We are the embodiment of ages of sinning,* and fearing and drinking as well (drunkenness was very prevalent in the olden days) and the wonder is that we have not inherited more of evil and our bodies more frailties.† We would have done so were it not the law that good is all-powerful and evil only a condition to pass away when we accept the true interpretation of our relationship with God (good). Thomas A. Edison says that the doctor of the future will give no medicine: "This is the great error of our day in the treatment of the human body that physicians separate the soul from the body." ‡ "Naturalists declare that the venom of the serpents is generated by anger and fear, and it is supposed that the same process takes place in the human body but that we have no especial organ to receive it and it therefore disperses itself through the blood, acting against ourselves instead of for our protection."

* At one time venereal diseases, plagues, etc., were general and utterly uncontrollable.

† In some old English country homes they say still may be seen a ring let into the wall of the dining room in which was put the arm of a man who could not or would not drink his alloted share and he was given the choice of drinking more or if he refused or could not, the liquor was poured down his sleeve, hence the old medieval jest of "leaving's sleeving." London Chronicle.

‡ Plato.

Herbert Spencer intimated that fear, anger and worry actually cause a destruction of tissue and bring about pathological changes in the cell structure of the brain.

The age of competition is passing away. It was necessary to develop our individuality under past conditions but co-operation is taking its place, due to the fact that we have now reached that stage of civilization where we recognize that we are bound up in the good of each other. This, in time, will give place to a higher stage of development, when we will recognize that the road to happiness and self-advancement lies through forgetfulness of self and absorption in others. Then emulation will take the place of co-operation and heaven will reign on earth—all due to the working out of the law which is love; and this in turn we recognize as God.

Friction which is at the basis of all wrong-doing, of all sorrow, will then have passed away when love comes to her own. The masses then will have become so advanced spiritually, that money will perhaps cease as a medium of exchange, as every one will work for his fellow-man and will freely give and freely take. But these changes take time—so long that centuries are accounted as but yesterday. Man is in the making still; if we had been made perfect in the first place, we would never have known the joy of acquiring knowledge through hard work and the pleasure of overcoming obstacles. With per-

fection would come stagnation and then finally retrogression, for such is the law. Spiritually we are all equal, but it is the mental expression that makes the difference between the dunce and the scholar.

CHAPTER XIV

We will now as briefly as possible summarize what has been stated in this book and embraced in the new interpretations of religion, backed up, as we have seen, by science, philosophy, and the teachings of the Bible.

Everything is one thing and that thing is God; and man is the highest manifestation of God on earth. He has all God's powers together with his glorious future, and happiness beyond human conception is his heritage when he has earned it by hard work and compliance with the law. He is here for the development of eternal values which we call character, which has ever been hammered out on the anvil of adversity,* and to bring out the God within and thus obtain mastery over surrounding conditions and so glorify the Father who ever seeks expression through him. We are part of God, and therefore the spirit within is the in-

* Character is evolved only through suffering, labor and education, which must in time eradicate anger, worry and selfishness, ere the goal is reached and the man acts in unison with his Maker.

dwelling God, ever present and ready to answer our call and to give more than we ask.*

If part of God, then our destiny is God's, so why worry and take on care if we try hard to comply with his laws, for ultimately we must realize the happiness of the Supreme—be supremely happy. God does not expect us to do our best, for that exists only in the ideal, but to make honest, persistent efforts to do better and better as the years roll by. Only by following out his will, can we secure happiness, for if God and Good are synonyms we can only attain it by developing the Good (God) within. The part must, under the law, agree with the whole or there is friction.

It is this friction that creates a hellish state, whereas harmony arising from proper adjustment; creates in the individual a heavenly condition.† Therefore Heaven and Hell are not locations but states of mind, the results of compliance or non-compliance with the law. God and his works being good, he has no occasion for a localized hell.

If we would be happy, we must seek out the law and follow it, and this law is the law of love; ‡

* "But the trailing clouds of glory do we come. From God who is our Home." Wadsworth.

† How smoothly the machinery of a great Atlantic liner runs; how quiet, yet were a small spike to be dropped in a certain part of it, what discord, damage, and danger would instantly ensue.

‡ So many of us are eminently respectable here, yet I

therefore, we must seek out God and give ourselves wholly to good (God).* We can find Him by listening to the voice of conscience, which is the divine urge from within. This may be a very imperfect guide at first, especially to the selfish man but it will grow more accurate with user. You are immortal; also you have to progress there, why not now? The past has gone forever; the future you will never see, now, the eternal now stares you in the face and demands immediate action. Submit to the inevitable and move on, for there only lies happiness, the spiritual is the only asset worth while.

The definition of God in Hebrew is good and as everything is God or Good, there can be no devil, for it would be absurd in God to create a force simply to oppose Himself. Evil is simply a state of friction growing out of the antagonism arising between self love and our duty to others taking place in a higher stage of evolution, a condition merely, and will pass away when the law is complied with, and harmony restored through a proper adjustment.

Man, therefore, being of God, is inherently good,

am afraid in heaven will turn out to be but whitened sepulchres.

*** Love all of us have, far more than we think for, for we are of God and God is love. But so many lack the power or will to give expression to it. The sins of omission far exceed those of commission.**

and the evil that he works will disappear in time, and the true man, the God man, will stand forth. As God is perfect, and as His laws allowed sin and suffering, it must be for some wise purpose.

I repeat, all morality, all religion, is a growth, and in the earliest stages of mankind we find that self-preservation at any cost was the law of nature; that under the workings of this law man did things which from our present higher plane of development we call sin and must suppress, but that it was really a lower form of good originally and now has become anti-social, or bad as we call it, relatively, we having advanced beyond it. For man, having become a social being, must recognize what is best for the whole and comply with the laws governing his changed conditions. The time has come now when we must substitute fraternity for antagonism in our relations with our fellow-man.

Even the so-called criminal * is acquiring valuable experience and his life is not a failure, for God can create no failure; but under the law of contrast, having gone into the depths, he will better appreciate the higher planes of evolution when he reaches them. "John and Peter, Robert and Paul; God in his wisdom created them all." † It is in-

* Remember there is a potential ancestry in us all, with its strain of monkey, tiger, and lamb. So most boys have their cruel age, and most girls their spiteful catlike period.

† "Art thou a pigmy? courage, soul! For thee, as all, the Kingly goal. "F. C. Haddock.

conceivable that an all-wise, all-powerful God should create an imperfect object and place him here to suffer for a condition for which he is responsible. It is far simpler for us to take a broader view than this present life submits to us, to look down the ages, and, beholding the steady advancement, realize that all His handiwork is a success.

Since our source is in God, God is our Father, and He being Spirit, we are spirit, and man is our brother, and we must recognize and fulfil our obligations as son and brother. Man, however low in the criminal stage, (so-called), is still our brother and is of God and Good, and it is our duty to develop this good in him.

Suffering is a remedial agent and necessary on certain planes only, for it warns of violation of the law, whether through ignorance or intent, and it begets such a disagreeable condition that we desire to end it, and so seek out the remedy, which is compliance with the law. Under the law of contrast, it also produces a far greater capacity for future happiness. We pray that this or that cross be removed from over weary shoulders, and so by emphasizing it increase the burden of it, instead of asking for strength to bear and overcome it. Yet, if wise, we send our children to school and later on out into the world to rough it and so acquire valuable experience, without which there is no character. What can the molly coddled child ever learn

of life? It is the bitter experiences that give us the clearest insight into life and its meanings. Wisdom often is but the dregs of folly. How frequently a foolish misspent night has exposed to us the evils besetting the primrose path. How many have to go to the bottom of the wine cup to find out what life really means in certain stages of their evolution.

Were it not for this sentinel suffering, we might forever wander astray and never reach our destination, which is heaven, and so defeat the plans of God for our welfare. But this stage of our evolution is passing away and soon sin and suffering will be a thing of the past, how soon, it is for us to decide. Under the light of the new interpretation, we find the answer to many questions that for ages we have asked in vain, being unable then to understand because of our prejudices, our savagery and ignorance. But all are not yet answered, nor is it surprising when we realize our present intellectual and moral status.* Is it not natural to suppose that every question has its answer and that these same questions will be answered satisfactorily, as so many have been in the past, as we advance and still newer and wiser inter-

* When at Murphysboro, Ill., four thousand applications and over were made, many of the applicants women, to witness the hanging of one Joe Derberry for murder.

pretations arise, of these at present puzzling questions?

Man, being a spirit, his true destiny, happiness, lies through developing the spirit, the unfoldment of the spiritual consciousness, and not the flesh at the cost of the spirit. The lower nature must come under control of the higher spiritual self and not until then will your greatest happiness come to you. You will then be asking from your soul and be asking what is right, not as now, from the mind, mostly governed as it is by your fears and desires.

Material joys, material things may be an aid but never should be considered the end, or unhappiness results, for the day is fast coming when intellect will take precedence of money, and conduct be ranked above all.* As spirits we only truly assimilate and at death take with us spiritual things.

Equal to the best who have ever lived we some day must become, even such as Jesus Christ. We are gods in embryo and our life here is but a schooling to enable us to live up to the exalted position of gods in the distant future. The fatherhood of God; the brotherhood of man; the indwelling God to guide us; and the goldly destiny of man the spirit, allied as he is to the Father—all this holds forth hope and future happiness, a glorious future to each and all of us and a far happier condition

* Andrew Carnegie.

here if we will strive for it. It but depends upon our own efforts how fast we shall progress. This is the new interpretation given to nature and the Scriptures.

A few words of cheer to the sinner and the sufferer and we close. To learn to smile through your tears, to yield to the chastening rod and bless it, to do your daily duties cheerfully, however humble, believing that all will be right in the end, to learn the lesson of endurance, to spread sunshine everywhere under all circumstances and to be willing and glad that His will not yours be done. To play up to the part of a god. That is the lesson of life.* Live up to your highest ideals and you have done your part, and trust God for carrying out His, even though the result is not as you wish.

If your experiences (most of which is gained through suffering) do not lead to advancement, then life would be a failure, and the failure would reflect on the Creator of all life. Remember this little life is only one infinitesimal experience out of the many we are to have, and each one, as we progress, with less hardship in it, and more joy, the fruitage of our past experiences; for what avail is experience, if it does not add to happiness. So why be sad if we do not accomplish all we hoped for; probably

* The four sides of your room are prison walls or they are the temporary quarters of a god—as you will it—and why not now?

we have garnered far more than we think for of true values; those that count in our evolution. The measure of ultimate values is not a monetary one. The stamp of the Godhead is nowhere found on the reverse of the mighty dollar. Our brain capacity is gradually increasing and being of God our memory, our mental powers, and capability for work is infinite. As we develop these our field of study will increase and the happiness to be derived from the study of nature and mankind; unfolding as it will to us daily hidden beauties, the source of which is love,* will give us infinite pleasure † and the exercise of loving qualities will develop the love (the God) within, and life will be "one long glad song," with no pain or sorrow to interfere, for these will then have outlasted their usefulness, when the human has ceased to need them as an incentive to progress. And this for all time. Is it not worth the price paid for it?

Ignorance, undoubtedly, is the source of most of the sin and suffering in this world. "Do you suppose that I voluntarily fall into evil and miss the good? I hope that it may not be so, then what is the cause of my wrong doing?" "Ignorance." ‡

* It is really the study of God Himself.

† For if of God our pleasures must be infinite there being no limit to his attributes.

‡ Discourses of Epictetus, p. 80. Buckle on Civilization in Europe, Vol. 1, part 1.

Disease is not a punishment inflicted by an angry God but an inevitable consequence following a violation of law.* It is but very seldom, if ever, that one acts with wilful intent to injure oneself or another, especially if he knew the consequences. The sinner, if he could only be persuaded, that he was injuring himself most of all, that he was denying himself happiness by his course in life as well as trespassing on the rights of others, would undoubtedly try to change his methods, unless he were insane. The sufferer as well † if he could realize thoroughly that his suffering represented the friction arising from ill-adjustment, would seek the remedy, which in all cases is compliance with the law. "If men are in the wrong, it is because

* The academy of St. Petersburg has received from Tibet, a medical work written 1200 years ago, which described accurately the anatomy of the human body, its nervous system, function of heart, lungs, and liver, and the writer says all physical maladies are the result of our ignorance and of our incapacity to govern and repress our passions. He adds that all evil thoughts act most injuriously on the heart and liver.

† How can we truly sympathize without previously having become acquainted with grief, and never to have known sympathy would deprive us of the sweetest attribute of love. Pain eventually must merge into sympathy and so become a blessing. "All discord harmony not understood, all partial evil universal good." Pope. "Who never ate his bread in sorrow, who never spent the midnight hours, weeping and waiting for the morrow, he knows not ye heavenly powers." Goethe.

they know no better." Marcus Aurelius. "If a man has done amiss, the mischief is to himself." Marcus Aurelius. The sinner cannot do a permanent injury to his victim, for he can't reach his spirit. Sin and suffering are only conditions, are not active forces, such as you have at your command to combat them with. Like darkness, they simply represent the absence of light, and will fade away the instant the latter appears. "Do not, I beg you, dread those things which the immortal gods apply to our minds, like spurs, misfortune is virtue's opportunity." * "I wrote down my troubles day by day, And after a few short years, When I turned to the heartaches passed away, And I read them with smiles not tears." † Created by God, and being a god yourself, the power that created you can make you well, purge you of sin and suffering, but not without faith and effort on your part. You must absolutely believe that these conditions can pass away, that they are passing away, as is the fact, and that health and happiness is your normal condition, your divine heritage. "The habitual tendency of all that goes on in the living organism is ever in the direction of health." ‡ You must not dwell on the bad features, for this only magnifies them in your mind and sets their roots deeper, but

* Seneca.
† John Boyle O'Reilly.
‡ First Lines of Therapeutics, p. 131, Harvey.

you must emphasize the opposite—you must visualize * yourself as the true ego really is, well and without sin, a part of the great whole, an atomic portion of God himself, a glorious creation. This may all be hard to do and many will not be fully successful but the benefit will be great in every case and it can be done, and remember, after all that life is but a day at school. But above all things do not "dramatize your woes and go about seeking for a sympathetic audience" as so many of us do. Remember the experience of George Sands who said she sympathized deeply with her own sorrows until she was called out into the world and realized how small they were compared to what so many others were burdened with. So many of us prefer that our will not God's be done and this arouses a state of friction from which man is bound to suffer for he is necessarily wrong. Take all the pleasure possible in the beauties of nature, and the kindly acts of men, look for them closely so that the pleasure derived may put you in good humor with your surroundings

* Faith guided by reason is the magic "Sesame" that brings all this in its train. You must thoroughly realize that an all-powerful, all-wise, all-loving Father is at the helm guiding your destinies and that all happenings bear with them a useful experience and that your destinies is God's and you will cast your sorrows and trials aside, realizing that all things work together for the ultimate good of you and yours. This takes time and much repitition but is vastly worth the labor expended.

and so derive material benefits to your health from this condition of harmony. Avoid trouble by refusing to dwell on it, and the benefits derived from these two sources will be surprising. Seek ye the law (no easy matter, I admit) and comply with it, and all will be well with you. The marvels that faith can work have very seldom been demonstrated but it must be a great faith, an absolute, all-absorbing belief in the God within and his power and desire to cure. The reason why so many have heretofore failed is because we have neglected for ages to exercise this dormant power. If you notice the successful cases in life, it invariably has been those who have had great faith in themselves or in some power back of them. Our spiritual teachers have heretofore unfortunately and wrongly stated that we were grovelling worms in the presence of an angry God. Even so in the time of Epictetus, " for they say what am I, a poor miserable man with my wretched bit of flesh." * " But we think of ourselves as if we were only stomachs and intestines and shameful parts." † So we have only had a half-hearted faith at best; avoid doubting or nothing can be accomplished. Also as a result of these teachings, we have for ages believed in the invincible power of sin and suffering. We have regarded death in our hearts, not as a simple evolutionary

* Epictetus, p. 13. † Ibid, p. 84.

upward step but as possible annihilation, and it will take time to eradicate these ideas from our system, the atomic mind of every atom of which as we have previously said, they now permeate (this latter is the reason why one's faith must be so great that it permeates and controls every cell mind). It will require many years before the masses will have exercised this power sufficiently so that it can become a part of their very nature until it assumes absolute control, for faith, like every other faculty, must be exercised to become strong and the more we exercise it the more powerful it becomes.

In the meantime there will be those leaders amongst us who will show the way and so prove that it can be done. Ages of suffering, sorrow, and sin entitle mankind to another chance, under better conditions, and the infinite kindness and power of God is a guarantee that we shall have it. And the longing of the spirit for it is another proof that we shall enjoy it. If there were not another existence, one of rewards and punishments it would be necessary to assume it for not only would morality cease, but life, its tragedies, and happenings, would mean nothing, and God's works would be useless and HE the greatest incompetent of the ages. Most of us are not sufficiently advanced as yet to do a virtuous act for virtue's sake only, but it will come in time when we become more spiritual.

CHAPTER XV

To those who try and apparently fail, I would say that no honest effort ever could beget a failure, but on the contrary is registered to your credit, and your character will bear the imperishable evidence of it, for there the record stands forth of all past efforts made, successful or unsuccessful, of every thought conceived, as if the history of the same were written on parchment. Success is very often the fruitage of repeated failures. A little thing this, yet really quite an important factor in daily life. Do not become too enthusiastic to-day, for under the law, a reaction will follow to-morrow; also if blue to-day; remember the reaction following will be in your favor. If blue either seek diversion in work or seeing friends. Do not indulge in morbid introspection, the cause of so much of our misery, far more than we dream of, and remember that nothing can stop you permanently on your way to eternal happiness, which is your heritage as a God, but which must be earned however. Nature never gives something for nothing, but she is just, and for every sin she exacts a penalty and for every virtuous act gives a reward. According

to this principle of action and reaction, the greatest average happiness would probably be found among people of mature years, in normal health, for at that period they do not indulge in such extremes but attain nearer to a happy medium. Love is the fulfilling of the law and brings health, and happiness in its train. LaPlace said when dying that " science was mere trifling, that nothing was real but love." Therefore, love every object, animate or inanimate, for you are all derived from the same source and the tonic and moral effects of it will be surprising. So many have become downcast and counted themselves a failure, whereas, if they only knew, God with His infinite wisdom and love at the helm working along higher lines had steered their lives unknown to them to a successful termination.

Whatever ill betides you (and this is common to all humanity, you are not alone) never lose sight of the thought that it can be made beneficial to you. Judge every happening from the standpoint of character and it will be very pleasing to you to see your ideas of life gradually change, for the better, seeing good where before you saw evil, and this too will affect your health and disposition for the better. Do not be disappointed with the position you occupy here, however humble. Your opportunity, for spiritual advancement, which is all that counts, is just as good, if not better than the rich

man's for wealth counts for nought,* when you pass over, and too often proves a curse in more ways than one to its owner here. Remember the really valuable treasures are spiritual and are without price, within the reach of all, yet priceless to their possessor. Wealth only becomes a blessing through its wise distribution. Its pleasure is greatly enhanced by those who can enter into and enjoy the benefits that the recipient himself receives, making their pleasure his. This pleasure keeps on increasing with its healthy reaction, on soul and body as a by-product, as it were. On the other hand, many who were first here will be last there, and many who were last will be first there. The test will be, how did we occupy our time here, did it count for character or did we waste time in seeking an excess of wealth or pleasure? We are working up to a grand climax, that of a god, after ages of grovelling † so let us not complain too much, if our lessons seem very hard at times, for the results will well repay us, and we have countless centuries to do it in. His knowledge is infinite as against our finite, who therefore can form the best judgment as to our course of education, the Creator who has a plan in view, or the object created with its limited vision.

* And too often takes man away from nature and natural living.

† And the part is a great one and takes cycles of preparation.

Every plane through the long cycles of evolution, has been a better one for us, a more elevated one. Remember it was only a short time ago, counting by centuries, when passion rode unbridled and might was accounted right; when the people were canaille, created for purposes of taxation only (so the rich thought), and a thousand perished that a courtezan might wear another bauble on her breast. Small wonder that for one hundred twenty-six years the French sang the Marseillaise, and yearly celebrate the fall of the Bastille. Have faith then that the law that has worked for countless ages in our favor, still applies (it is unreasonable to think otherwise) and that the next world is a most decided improvement over this, as God, Christ, the greatest minds, and our reasoning faculties assure us this is the case. The improvement in this world has been great, and it is pleasant to realize that the rate of progress will be still more marvelous, notwithstanding the dire prognostications of the pessimist. Civilization has made greater strides in the last fifty years than in a thousand years previously. Gladstone says that in the first half of the Nineteenth Century there was more wealth accumulated than in the previous Eighteen Centuries, and we know the accumulations of the last ten years, 1906–1916, have been simply marvelous, a far greater ratio of increase than previously. Our view points have been changing as well. Eighty years ago no

position of trust was offered to a man who was a Prohibitionist—now even the name saloon has been dropped, and a row of bottles is no longer displayed, to the outside looker-on, as a bait to lure him in.

The telegraph, the telephone, the wireless, and electricity in its various other uses, the pullman sleeper, the great tunnels, subways, bridges, the auto, the bicycle, aeroplane, the modern locomotive, and machinery in general (and others too numerous to mention) have all had their inception in the last half century, or thereabouts. Freedom of speech, of the press, of the pulpit, has been assured to us. Religious and social ostracism has passed away, together with slavery.* Diptheria which claimed eighty-five per cent as victims has reduced its toll to ten. Typhoid and yellow fever, black plague, small pox, etc., all in their time great scourages are now comparatively infrequent and in the large percentage of cases curable. War is becoming a thing abhorred and the time will not be long when the people will deprive the King or Emperor and his ministers of the right to embroil the nation. They will demand that it be put to the vote of the people. What is the exception now and classified as crime was then the law of the land. Murder and cannibalism were

* Buckle's Civilization in England, Vol. 1, part 1, pp. 137, 138 says that moral feelings have had no share at all in the decrease of war, it is all due to the increase of intellect, the less intellectual the people, the more warlike.

the proper thing, and long after man has established his own rights he conceded none to the woman, his former slave, whom he could kill at pleasure as he could his children. Even after the old barons had relinquished their right to kill their servants or violate the chastity of their female retainers, they still reserved the right to practise summary vengeance on their wives. It is only of late years that women in many states have had any rights to speak of in the estate of their husbands', etc., and these even to-day are far more imperfect than the average reader thinks for, in some localities. It was only in the early part of the last century that there were two hundred twenty-three offenses punishable by death where to-day in some of our states there are no crimes so punishable. "It is only since the Eighteenth Century and the spread of the theory of equality that the father of a family has ceased to consider himself as a sort of irresponsible sovereign." *

When the French Revolutionists did away with the torturing of witnesses, many thought that justice would be unattainable thereafter. Imprisonment for debt and cannibalism among some of our Indians existed here in America, as well as the burning and hanging of men and women for witchcraft, for continued non-attendance at church and other trivial things. But every vestige of these

* The Non-Religion of the Future, Guyau, p. 207.

laws has not yet disappeared. It was only recently that at Paris, Tennessee, two highly respectable Seventh day Adventists were confined forty days in jail and then sent out to work on the public highway with three negro criminals because they observed the sixth day as their Sabbath and worked quietly and inoffensively (their neighbors said) on the seventh day, and this sentence was ratified by the Supreme Court of the state on the ground that Christianity was part of the law of the state, and the Supreme Court of the United States, while stating that they were wrongly convicted, said they were powerless to interfere.* No longer do we hang men, women and children for stealing a loaf of bread, or bury the actress or suicide at the cross roads, denying them Christian burial, the latter with a stake through his body; as they did in modern days in France and England. Plagues, leprosy, famine, etc., that swept over Europe wiping out the entire population of some cities, are now things of the past. The average span of life has been raised from eighteen years of age † in the Thirteenth Century and thirty years of age three hundred years ago, to the present average of forty-five years.‡

* Signs of the Times, June, 1915, p. 36.

† So many infants died and famines so frequent.

‡ There were nine thousand leprosy establishments in Europe alone. Sprengel Histoire de la Medicine, Vol. 2, p. 374. One famine every fourteen years in the eleventh,

There is still room for great improvement, but it is coming, and faster than ever before, and as we realize more strongly (as we shall) our brotherhood with man, all strife between capital and labor, between nation and nation, will pass away, and good will toward man and universal peace will pervade every land, and that perhaps sooner than we think. Who can read the history of civilization from the earliest period to the present day, and deny the presence of an all-conquering power at work through it all, which at times seemed almost vanquished by the crimes of the age, but which in the end always proved successful in elevating the masses (little better than swine originally). All that power we can plainly see was exercised by an omnipotent God of Love, who still rules and promises endless life and happiness to even the vilest sinner amongst us—His son and our brother.

twelfth, and thirteenth centuries. Journal of the Statistical Society, Vol. 9, pages 159–163, Essay by Farr.

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